Berhatiah

Ancient Magick Conjuration of Power

Master Ahmed al-Buni

ANCIENT MAGICK
CONJURATION OF POWER

Master Ahmed al-Buni
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Concerning Arabic Grimoires

The publication of Red Magic by al-Toukhi marked an important hallmark in Western occultism, as it was the first release of a standard Arabic occult text into the English language. Western readers have been introduced to very unique Arabic Hermetic texts such as Ghayat al-Hakim (Picatrix) in the past. However, rarely has an actual straight translation of a basic book on Arabic sorcery been made available to Western practitioners.

With any new cultural infusion, a number of important questions, criticisms, and inquiries are bound to arise. The release of Red Magic is no exception.

Let us start by restating the obvious. We are dealing with authentic Jinn Magic sorcery books. This is an example of the literature of books that have inspired the various legends in the Western world and spawned their own class of fictitious literature like the Necronomicon. Fiction is more fun or appealing at times than the real McCoy, but for the serious practitioner of the craft nothing can take the place of the real deal.

The first thing that pops up after a cursory browse of the table of contents is the existence of so many love spells in books like this one and Red Magic, by al-Toukhi. The answer to this is in two parts. The first has to do with the concept of "red" magic itself. Red magic takes its name from Mars. In Arabic sorcery,

Mars is the ruler of the domain of sex, domination, and violence. Mars and Saturn are the two most commonly used forces in sorcery as evidenced by the repeated occurrence of the names of the corresponding jinn kings throughout the literature.

The second part requires a bit of cultural understanding. The reality that may escape newcomers is that 80% of love spells in Arabic books are not about love at all. Does this mean that most of these love spells can be used for any purpose a magician desires? Absolutely! Most of those spells are not designed or written in the familiar structure of love spells that populate Western Wicca books. Literally, all you have to do is change the end line of the spell from "make so and so fall madly in love with so and so" to whatever you want, including, "come and appear here before me visibly".

The love spells turn with a switch of a few words to a spirit evocation not that dissimilar from what appears in Western grimoires. When the spell stipulates the use of an object belonging to the target for the spell, a classical magician knows that this can often be replaced by the effigy or seal of the spirit for general evocational purposes.

This begs the question. Why hide magical techniques under such a crass veil? Herein rests the need for cultural understanding. Arabic sorcery books are often banned in Islamic countries with severe penalities, including beheading, for any one that owns them. They are so taboo that most people will hide them

from family and friends. People buying them in the first place do so for extreme reasons as it can bring about major legal and social consequences. Unless the books stay in print, there is a massive risk that the knowledge will be lost through the generations. This means that each Arabic book has to appeal to the most primal and consistent of human needs to guarantee that people will take huge risks to acquire them. There is no more powerful a positive urge other than love and sexuality. Couching magical techniques in the veneer of a love spell ensures their survivability due to demand and this approach has worked!

We realize that this is asking our readers to stretch their imaginations when looking at the texts. However, it is a small price to pay when you consider the treasure trove of magical techniques and powerful methods that lie in their pages.

The second question that arises has to do with the varied number of words that appear in Arabic. Many readers will be surprised to know that if a word has Arabic in bracket after it, it is most likely not Arabic at all! Very rarely is Arabic itself used to construct magical words of power. It isn't surprising when you consider that Arabic magic works with a non-Arabic, non-human race of magical beings. The words used are meant to resonate to them to ensure their response to the magician. We have added these words, in the original Arabic script in which they appeared, to help scholars of Western occultism study them, analyze them, and possibly find their linguistic roots. It is well-nigh impossible to do that if all that is based

on English phonetics.

The third question that often comes up has to do with lack of complete editorial commentary on the text. This request understandably stems from the emergence of solid scholarly analysis of traditional Western grimoires in the recent decade. We would like to see this as well in due time. Our readers need to keep in mind that these Western texts number less than fifty at best and that they have been in print for hundreds of years for Western readers to consume. Even with that in mind, it was only in the last couple of decades that the real scholarly expositions began to appear. It is an evolutionary process that occurs as these books become part of the psyche of the scholarly community and familiarity increases.

In contrast, we as a publishing firm, are still at stage one. We are trying to make available a never-before translated body of magical corpus that stretches over hundreds of books and manuscripts. It is a herculean task, as it is, and there are few resources to see it happen at a pace we would like, let alone spend years in textual and contextual study.

We feel the books themselves are self-explanatory for the practising magician familiar with the basics of the tradition. Therefore, it would make more sense to provide these basics in a single available source and divert our resources to the translation of as many of these books as possible. Therefore, we recommend that readers of these grimoires pick up books by authors such as Nineveh Shadrach and join community

groups where discussions of these techniques are taking place. This is an emerging new realm of study and in due time the available resources will be enough for scholars of all types to begin to flesh out the texts and truly polish their jewels.

We would like to take this opportunity to thank our readers for their support, for it is your acquisition of these publications that is making it possible for us to continue our translation efforts of future books.

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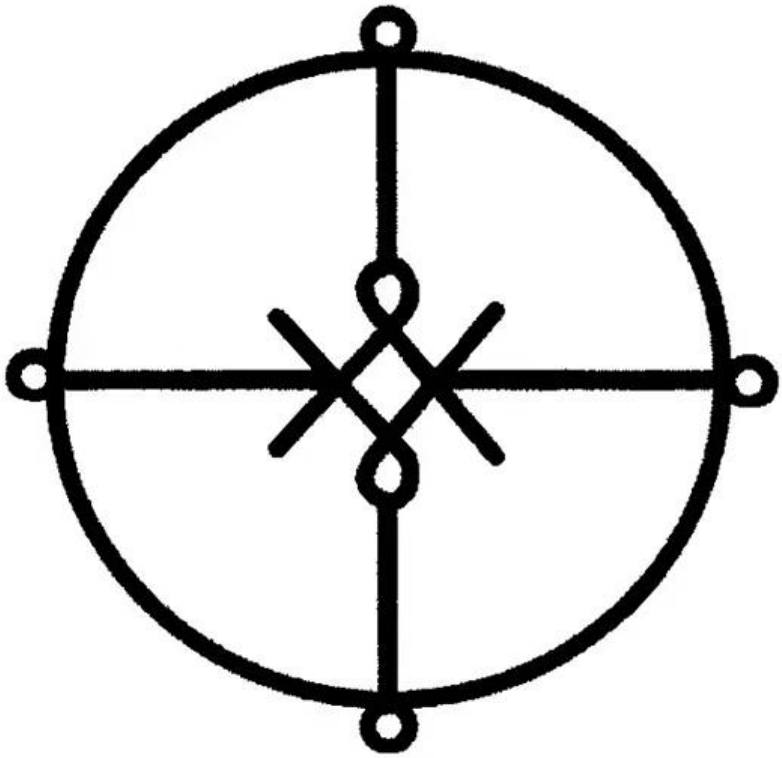
Step Four: Turn to your right and repeat steps two and three. Turn again and repeat the preceding two steps until you have done this in all four directions.

This technique I have given you will shield you during any of the workings in this book. To further increase your protection power, I recommend you include the Shield of the Magi symbol. The symbol is listed in my book Magic That Works: Practical Training for the Children of Light. I am going to reproduce it here.



What I recommend is that you draw the symbol physically on a piece of natural fabric (silk, linen, wool or cotton) or cardboard material. The advisable size is one quarter of

ي	Y y, as in yam and for ee Ī ī , as in seer
ك	K k, as in kitten
ل	L l, as in lamb
م	M m, as in mother
ن	N n, as in noon
س	S s, as in seven
ع	‘, pronounced like a very soft a, like the sound the doctor asks you to make in the back of your throat
ف	F f, as in feather
ص	Ṣ ṣ, pronounced by making the vowels before or after it lower pitched, deeper, like a barbarian might speak

ق	Q q, pronounced like a k, but more guttural and further back in the throat
ر	R r – trill or roll the r
ش	Sh sh, as in shine
ت	T t, as in tail
ث	Th th, as in thin
خ	Kh kh, as in loch Ness
ذ	Dh dh, as in the, this
ض	Ḍ ḍ, very deep, guttural, hard sound
ظ	Ẓ ẓ, like the dh, but deeper and stronger
غ	Gh gh, like a baby's gurgle

The Mystery of a Great Conjuration

In my esoteric career, there have been two rituals that kept popping up repeatedly like a good penny. In Western literature, there is the Lesser Banishing Ritual of the Pentagram (LBRP) and its endless varieties and recreations. In the Arabic literature, there is the Barhatiah conjuration. The conjuration got its name from the first sacred name in its list of names. Their fame is where any similarity between them ends. The LBRP ritual is a known quantity with a well defined and specific purpose, with a clear historical origin; it is easily translatable, contains mainstream religious names and symbolism, and is suited for beginners in Golden Dawn inspired occultism. The Barhatiah is a conjuration that is shrouded in myth, of unknown origin; it has a multitude of variations, has names that have yet to be properly translated over the span of 800 years, and is useful for a multitude of purposes with promised great effectiveness.

Simply put, the Barhatiah is a puzzle that can't be ignored; it functions as a central pillar of the Ruhaniat tradition, for there is no single Arabic grimoire worth its weight that lacks its inclusion. In the Arab world, many newcomers to Ruhaniat find their first introduction to this conjuration in the seminal work called Sharhu al-Barhatiah by the 12th century master magician and sage Ahmed al-Buni. You are now holding the translation of this book in your hands. You are able to read the same important work in its original format. However, let's be clear that al-Buni was by no means the author of the Barhatiah. On the contrary, he himself credited a number of other occultists for the various renditions he collected.

There is no clearly defined historical point of origin for this conjuration and no single author to whom we can give absolute credit. No one knows with any certainty where it came from. What we do know is that, based on his own words, by the time Ahmed al-Buni began to collect its various lore in the 12th century, it was considered old as old can be. However, al-Buni wasted no time in his Sharhu al-Barhatiah explaining what we are looking at and why it is important. He made the following key claims in his introduction:

a) It is the conjuration that has been relied on since ancient times;

b) The people of antiquity referred to it as the ancient covenant and a great binding; 3

c) It is nicknamed the red sulfur and it is a guarded secret;

d) It dates to the first sages of antiquity;

e) It was known and used by King Solomon, then by Asaph Ben Berechiah, and then a Greek sage;

f) It is a conjuration that is always obeyed by spiritual forces, both good and evil, and especially the jinn;

g) It is useful in producing results in every form of magic and for every esoteric purpose from seership to invisibility.

What we have here are pretty clear clues to its origin and importance in his eyes. The conjuration works because these names are those of a covenant (pact). Covenants are binding contracts between two parties. However, most covenants tend to be between an individual magician and an individual jinn or other spiritual being. You have to work through rituals and conjurations to get to the point of getting the spirit to agree to the covenant. There are usually exchanges of services rendered at a price, and the pact lasts till the magician dies or breaks

it in some form. [1]

The Barhatiah texts refer to a different level of covenant.
4 The covenant is honored by the general body of jinn and spirits of all stripes, not just a particular one. There are no indications in the text that the practitioners need to have fully undergone the hard labor of convincing the spirits to accept the pact. The forces summoned are called by the names of an already existing and respected pact. Taken at face value, it would seem that all you would have to do is to recite the names of the covenant for the jinn and spirits to answer you. The implication here is that this covenant is binding through time through the ages. If this is true, this makes this conjuration a must in the toolbox of any mage seeking to get somewhere in this craft.

Calling it the red sulfur is appropriate, for red sulfur is an alchemical substance created from mixing mercury with sulfur. [2] Mercury alchemically represents spirit and sulfur represents soul. [3] By referring to it as the guarded secret, he evoked strong alchemical images of something that is hermetically sealed.

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1 Russell, Jeffrey. *Witchcraft in the Middle Ages.* Cornell University Press; 1st edition (September 1984)

2 Klein, Ursula and Spary, *E. C. Materials and Expertise in Early Modern Europe: Between Market and Laboratory.* University Of Chicago Press (April 1, 2010)

3 Junius, Manfred. *Spagyrics: The Alchemical Preparation of Medicinal Essences, Tinctures, and Elixirs.* Healing Arts Press (February 27, 2007)

Ahmed al-Buni further added to its importance when he stated that it was known to King Solomon. In the compendium of Tazkirat Ula al-Albab by Dawood al-Antaki (David of Antioch), a 16th century Turkish physician, the names are said to have been inscribed around the carpet of King Solomon and toward the end of his ring. Right away, its being put to use by King Solomon tied it to the great famed powers he was said to possess and to the world of the jinn.[4]

Ahmed al-Buni also claimed that these names were known to the Greeks. This is difficult to prove. The point he was making in no uncertain terms was that, because it has universal appeal, knowledge of this kind is transmitted from one civilization to the next regardless of religion or language, as if it is all one big swirl of esoteric thought in the cooking pot of time.

Things start to get interesting when we begin to unravel the lore surrounding the origin of this conjuration. For example, he repeatedly stated that the names belonged to the original sages long before either the Hebrews or the Greeks got a hold of them. To which civilization could he possibly have been referring? He didn't say, apart from making it clear that it was before either King Solomon or the Greek philosophers acquired it. King Solomon is

4 Al-Antaki, Dawood. *Tazkirat Ula al-Ahbab wa al-Jame'a Lila'jab al-'jab. Al-Maktaba al-Thaqafia* (Beirut)

estimated to have existed around 1000 BC.[5]

The clues rest in the rendition of the conjuration
6 according to Imam al-Tusi as reproduced by al-Buni. The end of the conjuration has a reference to the names of the covenant at the door or gate of the great temple. One of the first names listed after this statement is B'alshaqesh (Baal Shaqesh). Baal is a Canaanite cognate to the Akkadian Bel and means Lord. One of the titles of Baal in the Biblical literature is Baal Be'rith (Lord of the Covenant). [6] Where was this great temple? According to other published renditions of the Barhatiah, this temple lay in the city of Babel. [7]

We know that one of the great monuments of the ancient Near East was the great gate of Ishtar. It was the main entrance to the city of Babel and the starting point for the half mile processional way to the Temple of Marduk, whose other title is Bel.[8] We know from al-Buni and others that the covenant that all spirits and jinn obey occurred there, at that gate.

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5 Thiele, E. R. *The Mysterious Numbers of the Hebrew Kings* (3rd ed.; Grand Rapids: Zondervan/Kregel)
6 Foote, William and Rand William. *Bible Student's Companion: Containing Bible Text-Book, Concordance, Table of Proper Names, Twelve Maps, Indexes, Etc*
7 Ibn Arabi, Muhee al-Deen. *Al-Kibreet al-Ahmar wa Al-Sir al-Afkhar wa al-Dir al-Jawhar*. Dar al-Mahjah al-Bayda'
8 Joachim, Marzahn. *The Ishtar Gate: The Processional Way The New Year Festival of Babylon*. Verlag Philipp von Zabern; 1ST edition (1995)

Let me be blunt and let us use logic to analyze the implications of this. We know for a fact that there was no Jewish, Christian, or Islamic holy site in the ancient city of Babel. Let's assume what has been said about this covenant is true. That would indicate clearly that it was the ruler of the gate and the temple that possessed the power. Let's draw a parallel using modern human perspective; if a passport was issued by the US consulate, would it not be logical to assume that its holder considers the US their home and its president his or her president and commander in chief? While exceptions always exist, it is only logical to assume that this would apply in the majority of cases.

Al-Buni compared the Barhatiah names with names of God in Arabic. Effectively, they become names of worship or at least names with great spiritual power. However, if the jinn and spirits were revering these names and taking their covenant at the Great Gate of Babel and at its temple, one would assume that the rites of worship and the religious names and symbols used therein hold great value to the practitioners of Ruhaniat. After all, is not the objective to get the spiritual forces to respond to our call and assist us?

The idea that the Barhatiah conjuration hints at the spiritual power and to the status of the religion of the

city of Babel is a statement that could not and would not be made openly by any Muslim writer of antiquity, lest they find their head on the chopping block. It is a controversial statement to make even today.

It was only a few years ago that some critics blasted my first book, Magic That Works, despite the many reports of its effective techniques, for its inclusion of Babylonian names. Their inclusion was seen as an intrusion to the classical teachings of Ruhaniat that were considered to be staunchly Islamic. People who levied such criticism failed to see the obvious, because they were blinded by their own theological bias. Ruhaniat wasn't a purely Islamic invention, by admission of its ancient scholars and the magical texts themselves.

"*The magical science was cultivated among the Syrian and Chaldean inhabitants of Babel and among the Copts of Egypt and others. They composed books dealing with them and left information (concerning their occupation with them). Only very few of their books have been translated for us. (One book that was translated), for instance, is Falahah an-Nabatiyah, a Babylonian work. People learned of science of sorcery from that work and developed its manifold branches.*" – Ibn Khaldun (1332 AD - 1406 AD).[9]

9 Ibn Khaldun. *The Muqaddimah: an introduction to history, Volume 1.* Princeton University Press; 2 edition (Aug 1 1967)

The historian Ibn Khaldun made clear the Babylonian origins of much of the magic of Ruhaniat. If we are to accept the logic of the critics that Ruhaniat is deeply rooted in Islamic lore and theology and thus needs to be practiced within that context, what are we to do with rituals like the Barhatiah, which are said to have Babylonian origins? Since this is where the Arabs acquired much of their lore to begin with, according to historians such as Ibn Khladun, would it not be equally appropriate to argue that such magic can't be practiced without the pagan religion of Babylon?

On some level this would make sense, for just as a study of the magic of the British Isles would be incomplete without Druidism, the study of the magic of the Near East would be incomplete without studying its pagan roots. On the other hand, what we are seeing here is actually evidence of the long history of syncretism being practiced by occultists of the Near East. An example of such historical syncretism can be found in the incantations from Nippur, where angels are called upon with Ishtars for protection against Lillith and sorceries.[10]

10 Yamauchi, Edwin. *Mandaic Incantation Texts.* Gorgias Press (2005)

Thus, the reference to Babylon as the origin of the Barhatiah isn't out of sync with the history of Ruhaniat. What is interesting from a spiritual perspective is that it was at the temple of Babel and its gate that the jinn and spiritual spirits took their covenant. This gate played a role just like the Ark of the Covenant, when it sat in the holy of the holies of the Great Temple in Jerusalem. The Ark was a physical symbol of the covenant between God and man. Herein, the gate of the great temple of Babel was the 'Ark of the Covenant' for the jinn and the spiritual spirits.

Can we find further proof of this hypothesis within the text itself? The spelling of the names can't be exactly verified with absolute confidence. However, it is clear they are a mixture of Syriac and Hebrew that was passed on orally, and then phonetically written in Arabic. This gives us a starting point for translation.

In his paper The Decipherment of Arabic Talismans, modern researcher Tawfiq Canaan attempted to find a proper translation for these names by enlisting the help of a Syrian Catholic priest, with moderate success. Two names in particular with some interesting significance popped up. The first is Barshan, which the priest translated as "son of the surrounding", which matches with al-Buni's claim that the name means Moheet

"surrounding". The other is Barhiola, which the priest translated as "son of the lower world". [11] It should be noted that Moheet has another meaning in Arabic, which is ocean.

In Babylonian cosmology, the salt ocean surrounds the lands, and the fresh water ocean (abzu) is below the land as a barrier between it and the realm of the dead or the underworld. This is why the Abzu was said to be part of the Great Below. [12] Who is this son of the lower world and the surrounding and possibly the ocean? In Babylonian legend, Marduk is none other than Asariluhi, whose other name in Sumerian is Dumuzidabzu or 'true son of the abzu". [13] It should come as no surprise that, in his Babylonian and Sumerian incarnation, Marduk was considered a master magician and the savior son of the God of wisdom and magic, Enki / Ea.

Let's assume for a minute that we are on to something with the names in the Barhatiah being indirect references to Marduk, whose great temple rested in the city of Babel. Does this give us a clue as to who the first sages were? Who were these first sages (al-Hukma' al-

11 Canaan, Tawfig. *The Decipherment of Arabic Talismans. Berytus Archaeological Studies* 4 and 5 (1937, 1938).

12 White, Gavin. *Babylonian Star-lore. An Illustrated Guide to the Star-lore and Constellations of Ancient Babylonia.* Solaria Publications (2008)

13 Allison, Christine & co. *From Daena to Din. Religion, Kultur Und Sprache in Der Iranischen Welt: Festschrift Fur Philip Kreyenbroek Zum 60. Geburtstag.* Harrassowitz; Bilingual edition (December 2009)

Awl) mentioned in this conjuration? Ahmed al-Buni mentioned them, but he didn't give names. However, looking at both Greek and Mesopotamian records, we find references to ancient sages that bestowed civilization to humanity.

The seven sages were created in the river and served as those "who ensured the correct functioning of the plans of heaven and earth." They followed the example of Ea (Enki) and taught mankind wisdom, social forms, and craftsmanship. The Greeks became aware of these sages thanks to the writing of Berossus. [14]

Is it possible that these were the sages in question? There is no way to tell with absolute certainty. However, we can make an intelligent guess that the legend of these first sages must have survived in some form within the more esoteric stream. Further support of this can be found in the Sumerian Kings List. These first sages were listed beside seven rulers and were said to have disappeared with the disappearance of Enmerkar. It should be noted that the reign of rulers shrank considerably after their disappearance. Initially, reign was measured in hundreds or even thousands of years; for example, En-men-lu-ana ruled for 43,200 years. However, after their disappearance, reign began to shrink significantly.

14 Toorn, K. and co. *Dictionary of deities and demons in the Bible.* Brill Academic Publishers; 2nd Rev edition (October 1998)

Gilgamesh ruled 120 years and, by the late Bronze Age, reign was even down to lasting only three years.[15] Gone was the claim of long life. However, the belief that one could learn the secret to long life from the ancient sages survived in the esoteric lore of the Near East. We see references in Ruhaniat to Ikseer al-Hayat (Elixir of Life), the secret of the ancients that allowed one to live for a long time. [16]

Is it possible that, behind the Barhatiah and pursuit of the great powers it promises, from levitation to teleportation, what these masters of Ruhaniat were alluding to and hoping to rediscover by their experiments, meditations, and spiritual practices was the knowledge of the first sages?

We are playing Sherlock Holmes with limited clues, but it is a track worth pursuing. The Barhatiah conjuration is said to be the key to great power and miracles, but its power rests in the covenant taken by the jinn and spirits in antiquity. This was the time of antiquity where the mysterious sages appeared and passed on knowledge that enabled civilization, sages who were sent by the God of wisdom and magic with his son of the abzu, a master magician in His own right, being called Bel (Lord).

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15 Kramer, Samuel. *The Sumerians: their history, culture and character.* University Of Chicago Press; New edition

16 Miller, Frederic & Co. *Elixir of Life.* Alphascript Publishing, 2010

None of what I am saying here could ever be written so openly during the early Islamic period without fear of persecution.

In the end, in no way am I implying that Muslims or people of any other religion should abandon their beliefs and embrace Assyro-Babylonian theology. What I am stating is that the statements and hints put forth concerning the Barhatiah were by no means an accident. They were hinting to a great mystery that I have begun to unveil in my paper Inanna and the Huluppu Tree: the Great Secret of the Ages Decoded. Where I am trying to point you is in the direction they hinted at, in their own writing, for you to look. Use the names from the ancient Near East, from the land of Babel, which have great power over the jinn and spirits and unlock the wisdom of the ancient sages. This isn't any idle advice, for it is al-Buni's himself; he stated at the beginning of his book that "any practitioner who isn't in possession of this covenant, with all that it implies - his knowledge is maimed."

The Key to The Mighty Names

Barhatiah is one powerful conjuration - this much, many magicians through history have come to accept from direct experience. I know from my own work that this conjuration carries a profound spiritual punch. Sadly, its origin and history are unclear. What presents even more of a challenge is the full interpretation of the names used to awaken its power. Where everyone seems to come up short is in truly deciphering the proper pronunciation and translation of these names.

Names that can't be fully or easily deciphered or that appear meaningless aren't actually a new problem in our craft. There are many grimoires from Europe and the ancient world containing words of power that are almost impossible to fully decipher and translate. The difference is that most of these conjurations go unused by modern Western practitioners, with the exception of the so-called barbarous names in the Bornless ritual

presented in the Golden Dawn and later adapted by Aleister Crowley. Indeed, it is a bit of a dilemma and I realize some of my readers are hoping that in this book, the issue finally will be resolved. Frankly, I am not going to be able to solve this mystery, but I will do my best to share information that could enable scholars out there to take it to the next step.

You may be wondering how earlier masters of the craft handled this problem. What masters like al-Buni and others ended up doing is producing various renditions and simply going by what they considered to be the most reliable of the variations in accordance with their particular school. Please don't let this ambiguity make you hesitate in using the conjuration, because what we have here does work and works wonders.

Keeping all of this in mind, let me tell you up front that if anyone claims to possess the authoritative rendition of this conjuration, they are pulling a fast one on you and selling you a bag of hot air. There is no single rendition of the Barhatiah conjuration that stands out as "The Authentic" one with a capital T. Simply put, the Barhatiah isn't a conjuration in the normal esoteric sense, but a set of names; there seems to be an ongoing dispute over whether there were twenty-four or twenty-eight originally. These names were then integrated into

various conjurations and poems with magical property by practitioners of the art. Through the ages, different masters have passed on variations that have established themselves by sheer reproduction over time. Al-Buni's book is one such standard text that has been referenced for over 800 years and the fact that it is now in English is a major milestone in esoteric literature.

The Barhatiah names themselves are shrouded in legend. They are said to date back to Enoch before being transmitted to King Solomon. King Solomon is said to have added a set of names that works as the seal of the conjuration and an admonition to the disobedient spirits. The combination became like a red ruby traded by the sages down through the ages and used in retreats and magical practices. In short, this is what is known as the Barhatiah conjuration.

One of the reasons for the popularity of the conjuration is its length. The conjuration is short and thus doesn't take that long to perform, compared to the adjuration known as Jaljalutiah, which is attributed to Imam Ali. The difference in length is substantial and yet it is believed that both conjurations have tremendous impact on the various Ruhaniah and other spiritual beings and the jinn.

Why does the Barhatiah carry such an intense punch in the first place? Where does its power come from? The answer is two-fold. One of the reasons for its power lies in the fact that it is a covenant. This means a certain amount of spiritual authority rests in the names that can be tapped into by the practitioners to extend their own personal spiritual status. The other reason has to do with its servitors.

What do the servitors have to do with anything? Let's take as an example the conjuration to the jinn king Taresh. Taresh is believed to rule over the various residents. If you were to call the residents by a conjuration dedicated to their king, they would respond to you promptly. The same would be the case if you called the various familiars and companion jinn by a conjuration dedicated to their king Abba Deebaj.

Often when we use a conjuration dedicated to a king, one of his servitors is sent on his behalf. The primary servitor of the conjuration (the king) rarely appears unless the practitioner is engaged in extended retreats and practice. Rarely do modern magicians invest the required amount of time into any conjuration or evocation. Most are perfectly happy with visions in smoke or a mirror or just the sensation that they are not alone in the room. Of course, this can be accomplished

by an experienced magician pretty quickly, compared to the other levels of manifestation that can take weeks or months of full time practice.

Bringing this back to the Barhatiah, the ancients clearly stated that this is a general conjuration over all the Ruhaniah and jinn of all classes. It wasn't explicitly stated, but generally well understood by practitioners of the craft, that the reason lies in the nature of its primary servitors. Its servitors are of such a high degree of spiritual power that it deserves a very high rank. Should these often unnamed servitors send any of their own servitors to assist the magician, miracles can happen. The selection of secondary servitors available encompasses almost the entire spiritual hierarchy or jinn world. Due to the almost supreme authority of its servitors, we can say that this conjuration can't be disobeyed by angels, jinn, or even demons of all types. The question of who shows up depends on who you call and enlist to help you, which is another often unnamed principle that rarely gets applied by beginners.

Since most magic books of antiquity were published for the masses, but only meant for initiated or apprenticed practitioners of the craft, certain things often weren't included in the conjuration or its surrounding text. Thus, rarely were its servitors ever included in the conjuration

proper. This means that currently, most magicians who recite the conjuration from printed matter rarely contact its servitors and often have no clue as to why the ritual has such a punch. Obviously, calling the servitors with the conjuration is the key to tapping into its power fully, and so would be calling on secondary servitors or other beings by the primary servitors of the conjuration.

A servitor in the tradition of Ruhaniat isn't a mental construct or a single entity that is mindlessly dedicated to a particular cause. I feel it is important to make this distinction, because the lore and tradition of servitors (Arabic: khodam) in the ancient Near Eastern world is distinct from any modern or New Age presentation. Servitors come in four different classes: Angels, Ruhaniat, Jinn, and humans. Clearly, the magicians utilizing the Barhatiah conjuration daily in their practices are its human servitors. The highest servitors are the angelic class.

The Barhatiah names are said to possess seven primary angelic servitors. Four of these belong to the Kerubic order, and three govern the Ruhaniah and their level of reality. These are augmented by secondary angelic servitors. The primary four Kerubic angelic servitors are Gabriel, Michael, Israfel, and Azrael. The angel Gabriel is well recognized in religious texts and spiritual

traditions. In Islamic lore, he is the primary angel of revelation to prophets and messengers and his status is well attested. The second Kerubic angel is Michael, who is probably one of the most famous and popular of angels in Western religious thought. In Islamic thought, Michael is tasked with distribution of sustenance to all creatures, big and small, human or jinn or animals. The sustenance arrives to each creature through an extended chain, starting with the Kerubic angel Michael through one of the angels under him. Some say this angel's power through creation is so massive that he controls the location in which drops of water evaporate before they become nourishment for a living being thousands of miles away. The amount of lore on these two angels is vastly extensive and beyond the bounds of this book.

The third Kerubic angel is Israfel who, according to Islamic belief, was selected to be the angel of the trumpet that blows in the first blowing, resulting in the extinction of all creation, before the Creator resurrects the universe after the second blowing for judgment and evaluation. The fourth Kerubic angel is Azrael who, according to Islamic lore, was selected by the Creator to capture the spirits of all living things. Azrael and his aides are considered angels of death. Part of Islamic religious tradition has Azrael capturing the spirits of all living things after the blowing of the first trumpet,

with the exception of the three Kerubic angels. Finally, he proceeds to do the same to them under the Creator's command until all that remains is him and the Creator. At which point, the Creator wills his death to occur, so that nothing remains in the universe.

The remaining angels of the Barhatiah are master angels over the Ruhaniah. The first is Ṭahīṭmīghīlial (Ttaheet-mee-gheel-yal), who is a prominent angel in Arabic esoteric literature. This angel is listed as the highest ruler over the seven planetary angels, who in turn preside over the seven jinn kings. He is also considered the governor of all spirits. This angel is considered one of the highest, if not the highest, attainable angels for a covenant.

The second master angel is Metatron. He is also considered to rule over the seven planetary angels and the jinn kings. His unique position also gives him general rulership and dominion over all terrestrial and celestial jinn. This rulership doesn't mean all jinn obey and follow him, but that his power is irresistible to them. The third master angel is Sharnṭiel, who is considered a ruler over all rebellious jinn or those of the mared class, who fear him greatly. These seven angels are angels of the covenant, including the covenant of King Solomon.

This is a good place to pause and discuss the Arabic challenge. I know Arabic isn't an easy language to pick up from a book. Even though the names weren't Arabic, the Arabic alphabet was used to write them in our source material. Here is an example of how the Arabic and Hebrew would look for Ṭahīṭmīghīlial.

Arabic	Hebrew
طحيطميغيليال	טחיטמיגיליאל

Knowledge of the Hebrew and Arabic alphabets is secondary, technically, to picking up this conjuration and starting to use it. What isn't secondary is the requirement to be able to say the words properly. This is why we used a specific phonetic font to help make it easier. Here is the pronunciation guide to this phonetic alphabet.

Phonetic Marker	English Pronunciation
ā	Long a as in Rash
ī	Double e as in Bee
ū	Hard o as in Long
Ṭ	Guttural hard T as Tomas
Kh	Ch as in Loch Ness
Gh	It is a hard g sound where the root of the tongue is pressed close to the pharynx. Example: Baghdad.
ḥ	It is an aspirated h that comes from the throat while it is closed. Notable difference between h and ḥ is that with ḥ your mouth opens considerably wider as your pronounce the letter.
ʻa	One of the hardest sounds for non Semites to pronounce. It is a pharyngealized glottal stop. Here is a technique to pronounce it: 1) constrict the muscles as far down in the throat as you can, 2) produce an ah-sound, as deep and gargling as you possibly can, almost like when the doctor examines your throat, 3) Feel how your whole body vibrates when you make the sound.
ẓ	It is a like a hard z sound while you bite your tongue in the process.

This phonetic guide will be helpful as we begin to look at the names. Before we look at the Barhatiah itself, let's look at names of the covenant. We already looked at the servitors of the covenant. It only makes sense to

look at the names of the covenant, which have appeared fragmented in various Arabic texts. The most likely complete version of the names of the covenant contains eight words. They are thus:

بعلشاقش مهراقش اقشامقش شقمونهش رکشا
کشلخ عکش طهش

Ba'alshaqesh Mahraqesh Aqshamaqesh Shaqmonhesh Raksha Kashlakh 'akesh Ṭahesh

Their approximate Hebrew rendition is thus:

בעלשאקש מהראקש אקשאמקש שקמונהש
רכשא כשלח עכש טהש

It is unclear who added these eight names to the conjuration itself. Lore attributes the names to either the contribution of the sage and philosopher Muhee al-Deen Ibn Arabi or to Imam al-Ghazzali. Neither attribution can be confirmed with absolute historical certainty, but it is the standing esoteric lore.

The Barhatiah conjuration also comes with an admonition against disobedient spirits. Legend has it that it was added by King Solomon and thus they are

also known as the names of the ring or the seal. The names of the admonition appear in various manuscripts and sources with minor variations. Almost every other manuscript or source has one or two letters different or absent or added.

For example, the following version appears in Tadhkirat Dawud al-Antaki Dawod al-Antaki:

كهكهيج بغشي جلد مهجماهم هلمج هليج
وردويه مفياج

In another example, the following rendition has been passed by Nasseer al-Deen al-Toosi:

كهكهيج يغطشى بلطشغشغويل أمويل
جلد ماهلمج ورودیه مهفياج

An unconfirmed Moroccan source has it as follows:

كهكهيج يغطش بلطش غشويل امويل جلدم
مهجما هجلميج ورودية مهفياج

Kashf al-Asrar al-Makhfiah by Omar al-Mandhari has the following rendition:

كهكهيج يغطشي جلد مهجما هلمج ورودويه مهفياج

In the translated source manuscript, al-Buni has it listed as follows:

بلطشغشغويل جلد مهجما هلمج ورو ديه مهفياج كهكهيج يغطشى امويل

It would be extremely difficult to tabulate all the variations. I created the "most likely" version based on analysis of the various renditions. It is as follows:

بلطش امويل جلدم مهجما هجلميج ورو ديه مهفياج كهكهيج كجكلم يغطشى غشغويل

The Hebrew rendition of it is as follows:

גשגויל בלטש יגטשי כגכלמ כגכהיג

ורודיה הגלמיג מהגמא מהפיאג גלדמ אמויל

The phonetic pronunciation is as follows:

Kah-kah-eej Kaj-ka-lem Yagh-tee-shee Beel-ṭash Ghash-gha-weel Am-weel Jald-em Mah-ja-ma Haj-la-meej Wa-roo-dee-yah Mah-fee-yaaj.

Now, let's take all that we have learned and apply it to create a powerful charge to be used with the conjuration. What I am presenting is an example, which can be modified by experienced practitioners as they deem fit.

Here is an example of a charge to precede the Barhatiah conjuration:

"By the greatest and mightiest name by which the universe came to be and the atoms were formed from nothingness and the light of all lights burst with such power as to create multitudes and multitudes of stars within the womb of the ever expanding universe, I call you, O mighty and blindingly luminous master angels Gabriel (x3), Michael (x3), Israfel (x3), and Azrael (x3). I call you, O mighty and blindingly luminous master angels Ṭahīṭmīghīlial (x3), Metatron (x3), and Sharnṭiel (x3), who reside over the armies of spiritual spirits and nations of the jinn, to facilitate for me servants from under your domain who are bound by the covenant of

the Barhatiah to assist me in my spiritual and material pursuits and requests."

Follow the conjuration with this charge:

"Hear me O master angels Gabriel (x3), Michael (x3), Israfel (x3), Azrael (x3), Ṭahīṭmīghīlial (x3), Metatron (x3), and Sharnṭiel (x3) for I, the servant of the Holy of Holies, (insert your full name), seek your aid and companionship by all the sacred names known to you in heaven. I recite these names of the Barhatiah, seeking closeness and loss of the limits of myself within the limitless power of the source of all life, the light of lights, the highest and most exalted spirit, the emanation from which the concept of being is first born. Send forth a ray of power to flow through my veins to enable me to command the spiritual spirits in the name of the Most High and to engulf me with a vestment of spiritual authority from your office.

O spiritual spirits and servants of these names, (recite the Barhatiah names again) hear me by the names of your covenant: Ba'alshaqesh Mahraqesh Aqshamaqesh Shaqmonhesh Raksha Kashlach 'akesh Ṭahesh (x3) and by these names of power Kah-kah-eej Kaj-ka-lem Yagh-tee-shee Beel-ṭash Ghash-gha-weel Am-weel Jald-em Mah-ja-ma Haj-la-meej Wa-roo-dee-yah Mah-fee-yaaj

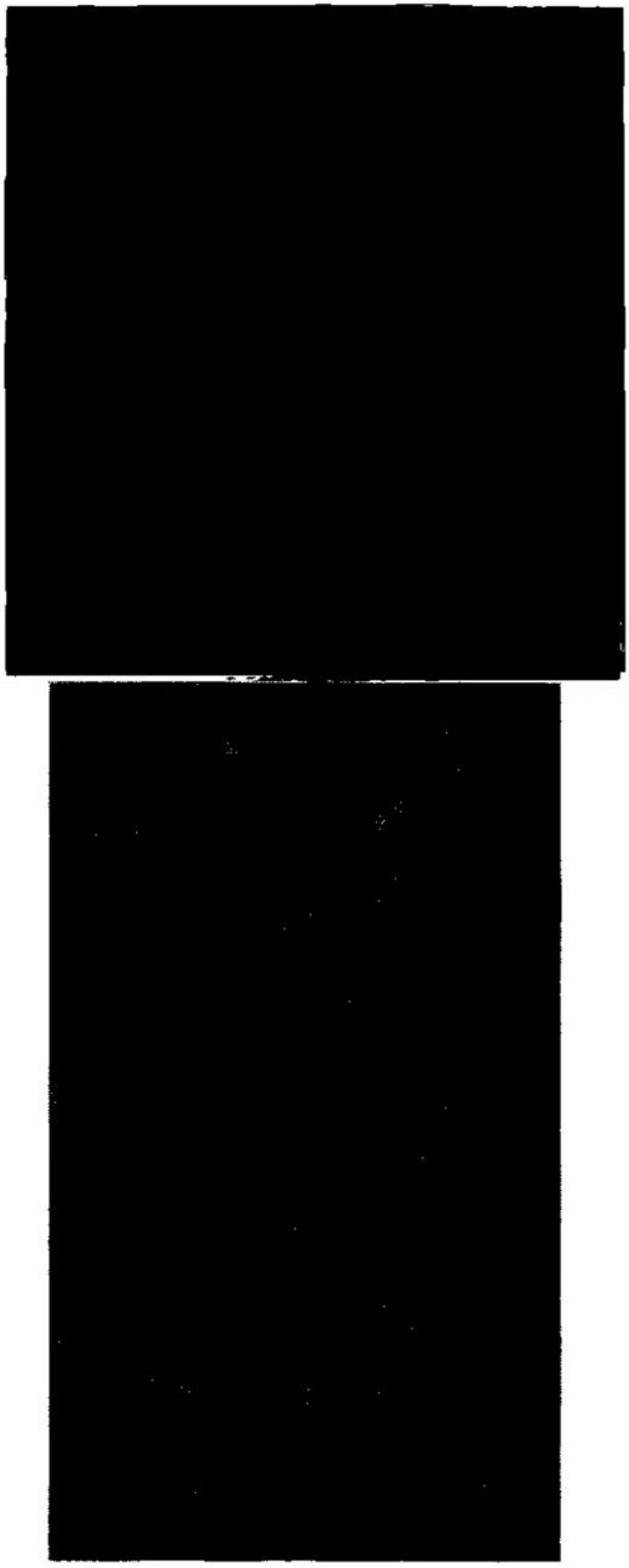
(x3). Come to me and gather, O spiritual spirits of the heavens and the earth and all that is between, by the mighty names of Gabriel (x3), Michael (x3), Israfel (x3), Azrael (x3), Ṭahīṭmīghīlial (x3), Metatron (x3), and Sharnṭiel (x3) and do this [insert your request]."

It is time now to jump into the study of the names of the Barhatiah. The names have been the subject of much focus by practitioners of Ruhaniat. They often come up empty, due to the linguistic barrier and the fact that the names were transferred orally first, then written down in phonetics, then copied with typos or variations. This has led to much pursuit of the "authentic" Barhatiah. This pursuit has been pretty much futile, but that hasn't stopped the flow of reports of people who have used one version or another successfully. In the modern Western esoteric field, some believe that, short of fully understanding the meaning or symbolism of names, no magic will be successful. This has been contradicted by Near Eastern practitioners who have kept using this conjuration for centuries with limited understanding of what they are saying, and who top off their rituals with, "damn this stuff works!"

Some have asked me why I don't provide every single rendition of the Barhatiah out there in tabular format for comparative analysis by scholars. This would be

a good idea, except that I don't possess every single manuscript or source that mentions this conjuration, as it is pretty much in every major Arabic esoteric work. I would have to scour obscure libraries in conflict areas to make my work truly comprehensive. Secondly, it's likely I still would miss one manuscript or another that would, ironically, contain the essential list for successful comparison rather than the many others I could easily include that are simply the result of sloppy scribes or printing errors. I chose instead to take a different approach of reproducing limited variations of renditions from unique manuscripts that stand out as important and worthy of consideration.

The first manuscript I'll be presenting comes from King Saud University in Saudi Arabia. It was hand written sometime back in the 12th century. I chose this manuscript because the copy itself dates back to that time versus a later copy of an older book.



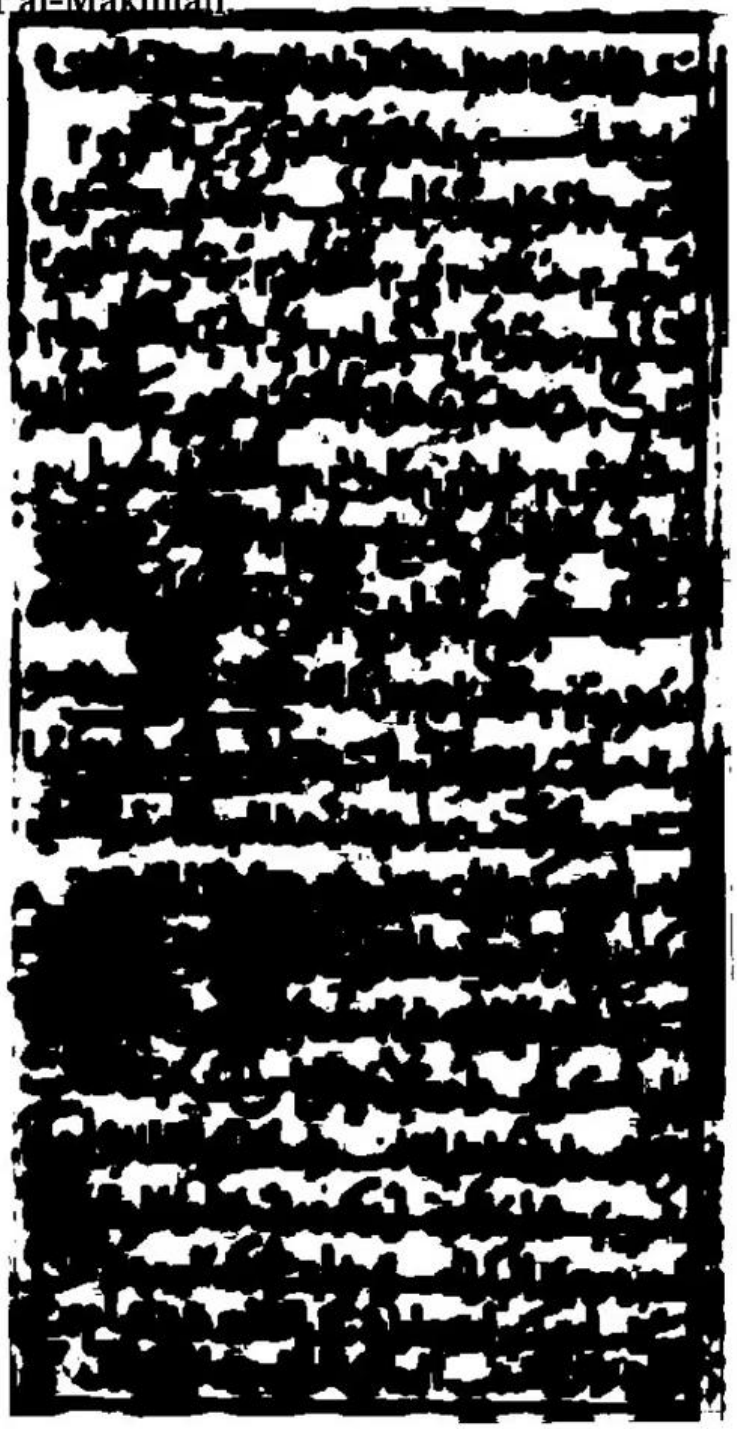
The names listed on this page are as follows:

Name (Phonetic)	Name (Arabic)	Name (Phonetic)	Name (Arabic)
Birhatīhin	برهتيه	Karīrin	كرير
Tatliḥin	تتليه	Ṭūrānin	طوران
Bazjalin	بزجل	Tarqabin	ترقب
Barhashin	برهش	Ghalmashin	غلمش
Khūṭīrin	خوطير	Qalnahūdin	قلنهود
Barshānin	برشان	Barhayūlā	برهيولا
Bashkaylakhin	بشكيلخ	Qazmazin	قزمز
Anghalalīṭin	انغلليط	Qabarātin	قبرات
Ghayāhā	غياها	Kaydahūlā	كيدهولا
Smakhāhīrin	سمخاهير	Shamhāhīrin	شمهاهير

Before we proceed with the comparison, let me give you one additional pointer for pronunciation. You will notice many words ending with "in". This is actually part of the Arabic grammar rules when dealing with foreign words. They are not part of the original. For example, Shamhāhīrin is actually pronounced Shamhāhīr in the original. While some Arabs do pronounce them with the "in", I personally don't recommend doing that, as they are not part of the original and it is the original

pronunciation that gave them their power in the first place.

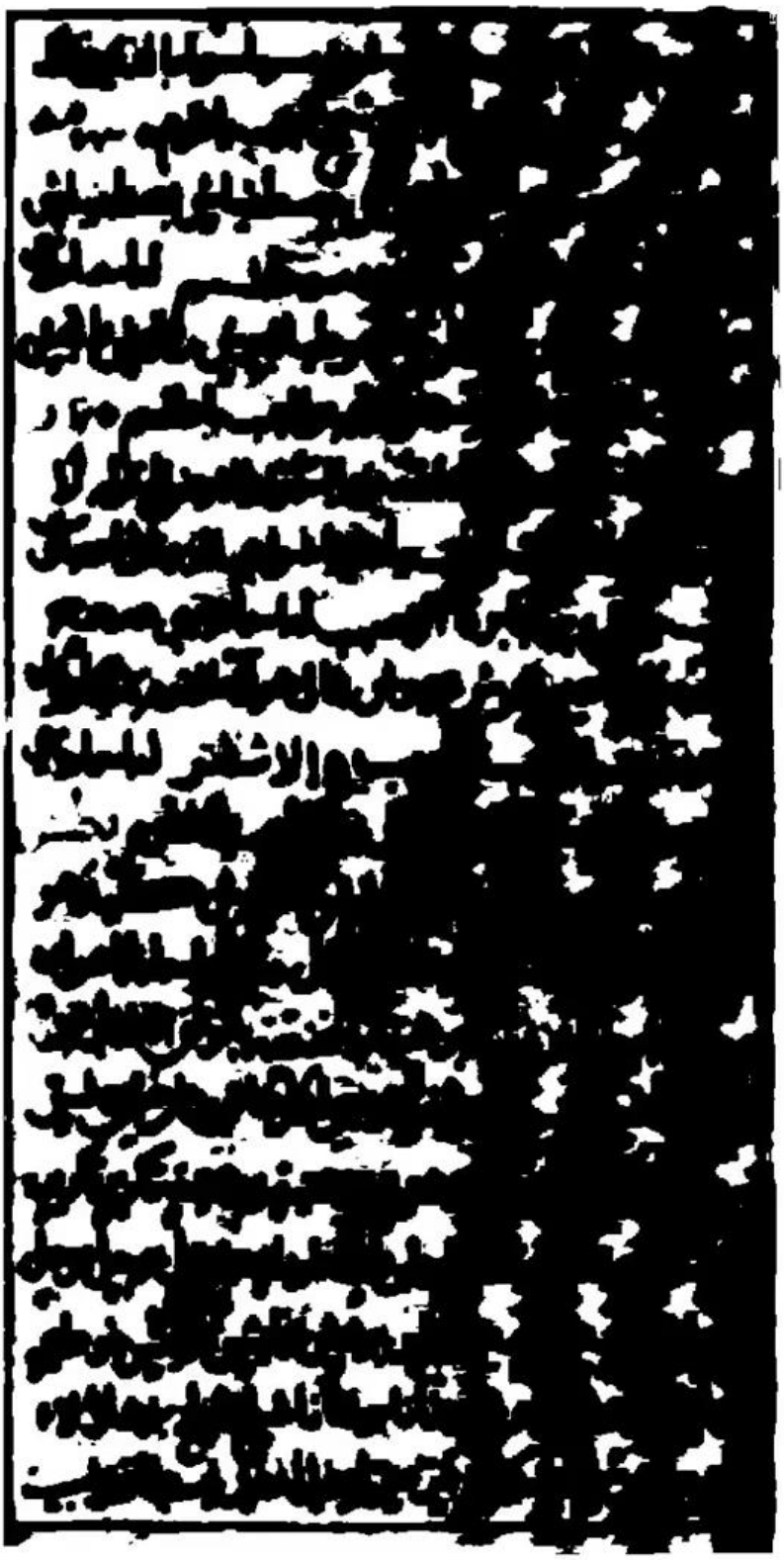
34 The two next renditions come from a much later manuscript belonging to the 18th century. The manuscript was penned by Omar al-Mandhari and entitled Kashf al-Asrar al-Makhfiah.



The names listed on this page are as follows:

Name (Phonetic)	Name (Arabic)	Name (Phonetic)	Name (Arabic)
Barhatīhin	برهتية	Karīrin	كرير
Natlihin	نتليه	Ṭūrānin	طوران
Mazjalin	مزجل	Bazjalin	بزجل
Tarqabin	ترقب	Barhashin	برهش
ʻalmashin	علمش	Khūṭīrin	خوطير
Khūṭanin	خوطان	Barin	بر
Qalnahūdin	قلنهود	Barshānin	برشان
Kaẓhīrin	كظهير	Namaoshalkh	نموشلخ
Barhayūlā	برهيولا	Bishakmīlīkh	بشكميليخ
Qazin	قز	Mazin	مز
Anʻalalīṭin	انعلليط	Qaborātin	قبرات
Ghayāhā	غياها	Kaydahūlā	كيدهولا
Shmukhāhahīrin	شمخاهير	Bikahṭahonīh	بكهطهونيه
Bisharīshin	بشاريش	Ṭawīshin	طويش
Ṭūbashin	طوباش	Balṭashgha-shiʻawīlin	بلطشغشعويل
Aywīlin	ايويل	Shamkhāhū Yarūkhin	شمخاهو ياروخ
Shīm	شيم		

next pages from the manuscript have the names of onjuration in a unique rendition that I haven't seen where else.



The Barhatiah names listed on this pages are as follows:

Name (Phonetic)	Name (Arabic)	Name (Phonetic)	Name (Arabic)
Barhatīhin	برهتية	Takrīrin	تكرير
Taqlihin	تقليه	Tathlihin	تثليه
Ṭūrānin	طوران	Bazjalin	بزجل
Mazjalin	مزجل	Tarqabin	ترقب
Barhashin	برهش	Ghamlīshin	غمليش
Khūṭīrin	خوطير	Faltahūdin	فلتهود
Barshāna	برشانا	Shalkhin	شلخ
Bazhao'la'in	بزهاؤلاء	Laẓhīrin	لظهير
Namaoshalkhin	نموشلخ	Bashkīlakhin	بشكيلخ
Qazzan	قز	Mazzan	مز
Ayghalin	ايغل	Anghalin	انغل
Laysaṭin	ليسط	Aqtarabin	اقتراب
'ayāhā	عياها	Kaydahūlā'in	كيدهولاء
Shmukhāhīrin	شمخاهير	Kahkahījin	كهكهيج

The two manuscripts over 600 years apart reflect a drastic difference. The earlier list of names is more compact and precise. Not only does the later manuscript possess variations of spelling, but also the names appear to be integrated into a much larger composition. This poses a challenge to any researcher trying to fully decipher the origin and nature of these names. However, these

changes do tell their own story. They tell us that that no single source conjuration considered has survived in Arabic literature.

We started with the names rendered as a set of twenty-four. However, at some unknown point they were expanded to twenty-eight. This expansion allowed their correspondence with the Arabic letters of the alphabet and the twenty-eight mansions of the Moon. The list of twenty-eight names appears in this translation of the work of al-Buni.

Most modern occultists are used to either Barbaric names that can't be deciphered, but of which only one set appears in the Grimoires, or a list of easily identifiable and translatable sacred names. Faced with the quandary that keeps rearing its head through this chapter, the ultimate question is which rendition are we to use?

My position on this is that many teachers or groups in this tradition believe in a rendition that was either tested with efficacy or passed down from teacher to apprentice. You can therefore use the rendition that you trust based on your background experience and affiliation.

What would I recommend to beginners or solitary practitioners? This work of al-Buni is considered seminal and it dates back to the earliest period of the Middle Ages. It is why it was chosen for translation. To those new to the tradition, or lacking any other venue, it presents the opportunity to choose a rendition of the conjuration that has served practitioners for hundreds of years.

The basic version presented by al-Buni is the one that I will be using here for the practical exercises. Those who work with a different rendition of the conjuration can easily modify the methods I am presenting to suit their own version. Ahmed al-Buni's preferred list is as follows:

Name (Phonetic)	Name (Arabic)	Name (Hebrew)
Birhatīhin	برهتيه	ברהתיה
Tatliḥin	تتليه	תתליה
Mazjalin	مزجل	מזגל
Tarqabin	ترقب	תרקב
Ghalmashin	غلمش	גלמש
Qalnahūdin	قلنهود	קלנהוד

Name (Phonetic)	Name (Arabic)	Name (Hebrew)
Kaẓhīrin	كظهير	כצהיר
Barhayūlā	برهيولا	ברהיולא
Qazmazin	قزمز	קזמז
Qabarātin	قبرات	קבראת
Kaydahūlā	كيدهولا	כידהולא
Shamkhāhīrin	شمخاهير	שמחאהיר
Bikahṭahūniyahin	بكهطهونيه	בכהטהוניה
Ṭūnishin	طونش	טונש
Karīrin	كرير	כריר
Ṭūrānin	طوران	תוראנ
Bazjalin	بزجل	בזגל
Barhashin	برهش	ברהש
Khūṭīrin	خوطير	חוטיר
Barshānin	برشان	ברשאנ
Namaoshalkh	نموشلخ	נמושלח
Bashkaylakhin	بشكيلخ	בשכילח
Anghalalīṭin	انغلليط	אנגלליט
Ghayāhā	غياها	גיאהא
Shamkhāherin	شمخاهر	שמחאהר
Shamhāhīrin	شمهاهير	שמהאהיר

Name (Phonetic)	Name (Arabic)	Name (Hebrew)
Bishareshin	بشارش	בשארש
Shamkhā Barūkhin	شمخا باروخ	שמחא בארוח

It is possible to try to understand the full meaning of some of these names by looking straight at the Hebrew.

For example:

ברהתיה

Could be seen as one word or could be seen as a compound like this:

תיה ה בר

The compound word has a possible meaning of the purity of the sign of God. The letter tav also stands for emeth, which means truth. The word Bar could also mean son or offspring. The word could have a secondary or hidden meaning of the son of the truth of God. This could be a hint to Dumuzid or the true son, which we connected with Marduk in the preceding chapter. Obviously, this is a conjecture, as we don't know if the word was meant to be compound or a singular phrase.

I am, of course, looking at the possible Hebrew original. The words are said to be of Syriac root and one possible correction and translation of some of the names was published in a chapter in Magic and Divination in Early Islam by Tewfik Canan.

Syriac Phoentic	Meaning of the Syriac	Meaning of the Original Arabic
Taklieh	The Heaved	Glorious
Tawarānī	The Exalted	The Living
Bazdjal	The Affectionate	The Affectionate
Ṭrāqeb	The Watcher	Peaceful
ḏalmesh	The Glorious	The Glorious
Qalanhad	The Hearer	The Hearer
Barshān	Son of the Surrounding	Surrounding
Namushlakh	The Mighty / Honored	The Mighty / Honored
Barhiola	Son of the Lower World	May God be Praised
Qufrat	The Wise	The Wise
Gayāhā	The Bright	The Generous
ShemḎakhhīr	The Glorious Name	Glorious

Comparing the preceding table with some of the variations we presented in this chapter, we can see where the Syriac renditions make more sense and provide a correction to the Arabic. For example, Qabaratin is really Qabarat and according to Arabic occultists it is supposed to mean the Wise, so a correction of b to f would bring it back in line with the original Syriac. However, it looks like Taklieh is a stretch linguistically from Taqlˆh in both pronunciation and intended meaning. It is unclear whether the rest of the words are of Syriac origin or we have a mixture of Hebrew and Syriac. Unfortunately, Tawifk provided the phonetics of the Syriac, but not the Syriac words themselves. Therefore, his table will need to be verified by another who is proficient in the Syriac language.

In the next chapter, I will proceed to discuss the practical side of things. For consistency, I will be using the table presented by al-Buni. However, if the day should arise that a proper transcription of the Barhatiah emerges, it will be easy to modify the content, either through a second edition or by you the reader making use of the new information. In case some readers are curious about what I personally use, let me say that I use the rendition in this book. So, my dear reader, we are in the same boat.

Ancient Magick Conjuration of Power

AWAKENING

THE POWER

Barhatiah's power has to be unlocked before it can be used to its fullest potential. I am going to show you how you can do just that and get maximum results. I am going to be blunt and state from the beginning that this isn't something for the quick-fix seekers or the armchair variety of mage. You will be rewarded with an increase in magical power and connection, if you follow the steps I am going to outline here. Nevertheless, these results will vary based on the practitioner's own sincerity, faith and harmony with the luminous essence of the spiritual beings and how faithfully they adhere to the structure I am setting.

Critics will say that most of my readers will not bother to do it. It takes work and they will state with a chuckle that many in modern day occultism don't want to work. I could give in to the cynics and follow in the footsteps of mainstream authors and give you a book on esotericism filled with feel-good platitudes and broken promises,

and lower the achievement-effort bar so substantially that a teenager out of high school could do the magic with minimum effort and celebrate the modicum of results as proof that he is the Merlin of his age. I am sure your shelf is filled with easy how-to manuals of magic. I am going to assume something different. I am going to assume that you are a mature, highly intelligent adult, who is committed to his or her path. I am going to assume that, since you bought this book, you are one of those few who are serious enough, committed enough, persistent enough, and will do what it takes to get real results. I am going to give you the road map to quickest way to your destination and salute you when you arrive there by the sweat of your brow and strength of heart.

The key ingredients to getting consistent success are service and permission. The concepts of Khidmah (service) and Ijazah (permission), well accepted in Arabic literature and passed down by multiple masters, have failed to cross into the European and Western esoteric corpus. The medieval Arabic writers considered their combination part and parcel of unlocking a conjuration's power. It is the equivalent of removing the brakes and truly revving the engine of your vehicle and going full steam ahead.

I understand that the idea of unlocking a conjuration is foreign to most modern Western practitioners. Therefore, it is easy to believe that all one has to do is recite a conjuration from a grimoire and the spirits will show up quickly. Some report success doing so in the form of sensing energies or presences or changes in the direction of smoke or candle flickers. That is fine in and of itself, but their results rarely go further than this.

The lack of consistent physical manifestations or apparent miraculous results can be laid at the feet of the absence of unlocking a conjuration's power first. What are we talking about precisely? We are talking about the principle of spiritual authority. Critics steeped in Judeo-Christian theology may counter that man possesses this authority inherently by God. This may be true in principle, but in reality, most people aren't connected with this divinely placed authority. Indeed, everyone possesses powerful spiritual potential, but let's be honest here and say it as it is. Few among us have done the work necessary to bloom this spiritual potential within their essence enough to say this and truly feel it deep in the core of their being.

Unlocking a conjuration is basically a spiritual process by which regular practice and utilization of a given conjuration eventually empowers the magician with

the spiritual authority to wield it in summoning its servitors.

48 In essence, unless a person possesses the authority to call on the spirits of a given conjuration and to wield it, they likely will not be able to stir the spiritual world into action beyond a certain point. Once you are seen as a person who deserves to wear that hat, the servitors will quickly answer you. A king truly can call his subjects by merely announcing that he desires their presence. However, unless you are accepted by your subjects as a king, you can call and call and maybe someone among them will pay you heed out of pity, annoyance, or amusement.

The unlocking of the conjuration consists of three phases. The first stage is the practice period. The second is the retreat period. Finally, the last stage is another cycle of practice. Due to the nature of these stages, it is very difficult to invest into them and maintain a normal mundane life. This means the dedicated magician would have to plan ahead for this period as far as it concerns work and family life. The practice phase can often be done with some social interaction. However, the retreat phase requires purposeful isolation in a dedicated chamber of practice.

Procedure & Steps

Begin the initial practice phase from the Sunrise of the first lunar mansion or the first Sunday of the new moon. This first phase will last for a duration of nine days. The next phase is the retreat or cloister phase, which is for ten days. Then you follow it up with another practice phase for nine days. The total is twenty-eight days. During these twenty-eight days you will be focused on the conjuration and no other spiritual practice.

The actual key steps involved during this process can be broken into the following daily stages:

a) Release any residents;
b) Erect shielding;
c) Meditate on the name and talisman;
d) Recite the conjuration;
e) Make a declaration of commitment;
f) Sleep on it.

Resident Release

I covered this concept in my earlier book Magic That Works: Practical Training for the Children of Light. The idea of resident release is very important and again, it is a procedure often overlooked in Western occultism. The guiding principle here is that magical work of any

kind releases a tremendous amount of spiritual energy in the vicinity of the magician. It also attracts all manner of spiritual beings. However, many homes and locations have jinn residing in them who often stay out of sight or avoid human contact. These beings produce what people call the poltergeist or haunted house phenomena when disturbed.

The residents are disturbed by any sudden release of magical force in their vicinity and can be harmed if you attract other spiritual beings to their location. If you summon a demon to the location of a pious resident you will generate a clash that may occur outside of your periphery. This clash will, on one hand, dampen the success of your demonic conjuration and, on the other, literally enrage the pious resident, who will now make it their mission to get you to leave the location or block your magical working. Of course, the other scenario is also likely, if you summon a powerful spiritual being to a location inhabited by an evil resident, you will generate a clash. Sometimes, your creating regular disturbances can be enough to cause the resident to try and block your magical operation from being successful. In other words, over time you will have something working to put a damper on you. You may still feel the energy, but your objective success will be limited.

Releasing the resident is both a basic courtesy to any jinn inhabitants of your location and a strategic step to ensure you have no interferences. In Magic That Works, I listed a number of methods and techniques and I also use my own unpublished variant. The one I am going to introduce here is a combination of this powerful conjuration with the classical recitation of a Quranic chapter. The point of using that chapter is to sound the alarm and let everything present know that something is about to happen, so that they depart. It is popularly used in traditional Ruhaniat because its words are a strong enough warning and it doesn't contain any references to the Jinn kings or any magical words that can summon other forces.

Here is the aforementioned Quranic chapter:

- When the earth is shaken with its [final] earthquake
- And the earth discharges its burdens
- And man says, "What is [wrong] with it?"
- That Day, it will report its news
- Because your Lord has commanded it.
- That Day, the people will depart separated [into categories] to be shown [the result of] their deeds.
- So whoever does an atom's weight of good will see it,
- And whoever does an atom's weight of evil will see it.

Surat az-Zalzalah

The chapter works as an admonition and it is recited either three or seven times. The number of recitations and its consistent usage turns it into a signal recognized by residents, like an air raid siren.

The modified version combines this Surah with the names of the conjuration and a very clear admonition. Begin by reciting the chapter either three or seven times based on your chosen count. Then follow it with this admonition:

> "When the earth is shaken with its [final] earthquake. O resident jinn and your family awake and take heed by Birhatīh, Tatliḥ, Mazjal, Tarqab. And the earth discharges its burdens. O resident jinn and your family depart from this space quickly, quickly, quickly by Ghalmash, Qalnahūd, Kaẓhīr, Barhayūlā. And man says, "What is [wrong] with it?" O resident jinn and your family cause no interference, distraction, delay, or mischief by Qazmaz, Qabarāt, Kaydahūlā, Shamkhāhīr. That Day, it will report its news. O resident jinn and your family let this be the news of your departure from this place by Bikahṭahūniyah, Ṭūnish, Karīr, Ṭūrān. Because your Lord has commanded it. O resident jinn and your family, the names and the power of your Lord command you to depart from this place and cause no mischief by Bazjal, Barhash, Khūṭīr, Barshān. That Day, the people will depart separated [into categories] to be shown [the result of] their deeds. O resident jinn and your family, we are separated from you as you depart from this place quickly, by Namaoshalkh, Bashkaylakh Anghalalīṭ, Ghayāhā. So whoever does an atom's weight

of good will see it. O resident jinn and your family, you shall be rewarded for your departure with good deeds, by Shamkhāher, Shamkhāher, Bisharesh, Shamkhā Barūkh. And whoever does an atom's weight of evil will see it. O resident jinn and your family you have been warned, so don't be rebellious lest the servants of these names strike you down. Return in peace when the operation is complete and may the blessings of the Holy of Holies be upon His obedient servants from the humans and the jinn."

Erect Shielding

There are various methods for protection and shielding. One approach used in Islamic Ruhaniat is the recitation of various Quranic chapters or verses. Obviously, biblical verses or protective hymns from any other scripture would work just the same. The recitation of such verses is meant to awaken their Ruhaniah for a particular purpose and the purpose here is shielding and protection. It is important to include one more step, regardless of what religious literature you pull from. It involves an additional verbal charge that is not mentioned often or given in published literature. The purpose of the charge is to give direction and form to the spiritual energy being raised.

The most common Quranic verse used in protection is Ayat al-Kursi (Verse of the Throne) numbered 255 from the second chapter of the Quran.

Allahu la ilaha illa Huwa, Al-Haiyul-Qaiyum
La ta'khudhuhu sinatun wa la nawm,
lahu ma fis-samawati wa ma fil-'ard
Man dhal-ladhi yashfa'u 'indahu illa bi-idhnihi
Ya'lamu ma baina aidihim wa ma khalfahum,
wa la yuhituna bi shai'im-min 'ilmihi illa bima sha'a
Wasi'a kursiyuhus-samawati wal ard,
wa la ya'uduhu hifdhuhuma Wa Huwal 'Aliyul-Adheem

Here is a translation of it:

Allah! There is no God but He, the Living, the Self-subsisting, the Eternal.
No slumber can seize Him, nor sleep.
All things in heaven and earth are His.
Who could intercede in His presence without His permission?
He knows what appears in front of and behind His creatures.
Nor can they encompass any knowledge of Him except what he wills.
His throne extends over the heavens and the earth, and He

feels no fatigue in guarding and preserving them, for He is the Highest and Most Exalted.

The next thing you need to know is the khodam (servitors) of the verse. We start by looking at the Divine names listed in the verse. There are five explicit Divine names listed in the verse.

Divine Name (Arabic)	Divine Name (English)	Numerical Value	Angelic Servitor (Arabic)	Angelic Servitor (English)
الله	Allah	66	كهيال	Kehial
الحي	The Living	49	حيال	Ḥial
القيوم	The Eternal	187	قمويال	Qamuial
العلي	The Highest	141	قيال	Qial
العظيم	The Most Exalted	1051	غييال	Gheyyal

Now, look at the implied Divine names. There are three that stand out. The first is the merciful one who receives the intercession and agrees to them. The second is the all knowing. The third is all encompassing.

Divine Name (Arabic)	Divine Name (English)	Numerical Value	Angelic Servitor (Arabic)	Angelic Servitor (English)
الرحيم	All Merciful	289	رمحيال	Remḥial
العليم	All Knowing	181	قميال	Qemial
المحيط	All Encompassing	98	نزيال	Nezial

Finally, we locate three areas of dominion. They are all that is in heaven, all that is in earth, and the throne.

Divine Name (Arabic)	Divine Name (English)	Numerical Value	Angelic Servitor (Arabic)	Angelic Servitor (English)
ما في السموات	All that is in heaven	669	خكحيال	Khakeḥial
ما في الارض	All that is on earth	1163	غقكبيال	Gheqekbial
الكرسي	The Throne	391	شنيال	Shenial

The next step is to determine which direction you will be facing during your working. Muslims face the Kiblah or Mecca as their main direction. If you are not a Muslim, you can face East, due to it being the point of sunrise. Whichever direction you choose to use will work as long

as you are consistent about it during the entire working. I personally prefer to use East to harmonize with celestial movements.

Let's put this all together in a step-by-step process.

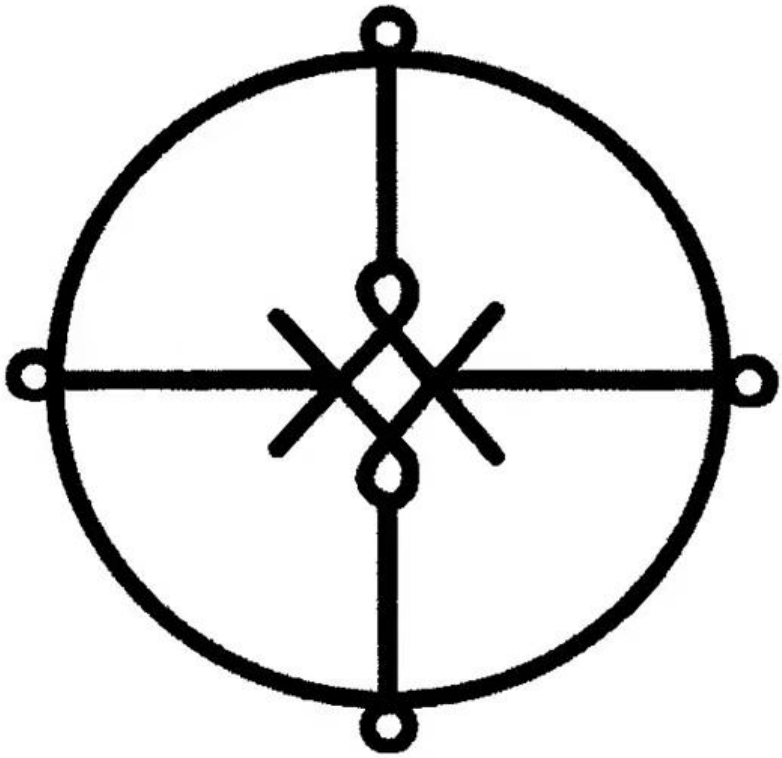
STEP ONE: Face your primary direction

STEP TWO: Recite the verse of the throne three times out loud

STEP THREE: In a strong and authoritative voice, say the following: "O Rouhaniat and khodam of this verse and O Kehial (x3), Ḥial (x3), Qamuial (x3), Qial (x3), Gheyyal (x3), Remḥial (x3), Qemial (x3), Nezial (x3) and your aids; I call upon you to erect an impregnable shield from before me, behind me, on my right, on my left, above me, and below me against every injurious and evil creature from the human and jinn kind and all other manner of shiateen and the creatures of Tartarus. O Shenial (x3) and O you angels and spirits manifesting the power of the Divine Throne shield me and protect me against all that is in heaven with the aid of Khakeḥial (x3) and all that is on earth with the aid of Gheqekbial (x3). Amen, Amen, and Amen"

Step Four: Turn to your right and repeat steps two and three. Turn again and repeat the preceding two steps until you have done this in all four directions.

This technique I have given you will shield you during any of the workings in this book. To further increase your protection power, I recommend you include the Shield of the Magi symbol. The symbol is listed in my book Magic That Works: Practical Training for the Children of Light. I am going to reproduce it here.



What I recommend is that you draw the symbol physically on a piece of natural fabric (silk, linen, wool or cotton) or cardboard material. The advisable size is one quarter of

the size of the wall in your working space. The minimum effective dimension for protection is about two square feet. Place one of these on each of the four walls in your working space for maximum barrier against intrusion of evil forces. I should warn you that the shields tend to make you feel like your space has shrunk, so you might feel claustrophobic.

Meditate on the Name and Talisman

You are ready to begin the meditation and recitation of the conjuration now that you have released the residents and erected your shielding. Traditionally, these various procedures were done after Islamic Salat (obligatory prayer). For example, a Ruhani practitioner would recite the conjuration forty-five times after each Salat. This has led to the mistaken belief among some authors that you need to be a Muslim to practice this art, when it was actually a case of the art adapted to suit people of a certain faith. For example, we know from the various masters of Ruhaniat that this conjuration dates from prior to the rise of Islam. It is obvious that Christian and Jewish prayer times don't coincide with those of Islamic Salat. It is logical to assume that anyone who practiced it before went about this differently.

The addition of the conjurations and recitation of names after each Salat is due to the integration of the mystical and magical with traditional religious life. There is valid reason for this. Muslims are taught from young childhood to observe those prayer times. This means they have arranged their lives around them and physical prayers are a good method for entering into an alternative consciousness, away from the material world. It is easier to integrate a new habit with an established habit and piggyback on the process to take the seeker one step further into the spiritual reality. If they have to get up in the morning to do their Salat anyway, then it is no major inconvenience to add this additional practice.

Obviously, for many of you this is irrelevant, as you neither are reading this book in an Islamic country nor have an Islamic upbringing. This makes the practice a bit more challenging, so kudos to you for making the effort. The thing about Salat times is that they are matched to solar movement. They have a logical sense outside any religious dimension. They start right before sunrise, then noon, then afternoon, then sunset, and then in the middle of night. You can chose to time it around the movement of the Sun as well or divide it differently based on your own inner light and faith.

I am not going to tell you when to do the recitations, but I will share with you how often you should do them. I will give you the number of recitations that needs to occur per day and night and you can divide them accordingly. Just remember that during the retreat phase you need to abstain from mundane concerns and totally focus yourself on the work in progress. This means there is no advantage to cramming in the recitations all at night, so you can live a normal life during the day. The whole point is that this work consumes your entire focus from morning to bedtime.

One fundamental technique for immersing your consciousness is Ziker (remembrance) or as it is known in Sanskrit, Mantra (instrument of thought). We will combine Mantra Yoga with beautiful talismanic designs (Sanskrit: Yantra) to keep the mind focused and tuned in. I often get emails from newcomers to this tradition who ask me if the multiple recitations are necessary. They argue that there is quicker way to raise energy or enter into altered states. They are right! I can enter into an altered state by popping a pill or raise energy by any number of short cut techniques. However, that is like stating that you don't need to master Kung Fu to shatter a brick, because it is obviously easier and quicker with a hammer. Raising energy and entering into altered states is a byproduct of the process and not the goal of it.

The spiritual, mental, emotional, and physical benefits of Mantra Yoga are well attested by many other writers on the subject. I am aware that many modern people have trouble getting into this technique. Let's be blunt, the brain finds it boring, and that is understandable when you think of all the usual stimuli of sounds and colors it is bombarded with all the time. Repeating anything more than three times may feel like drudgery to a brain that is wired for constant stimulation. Remember, we are trying to train the brain to stay focused on the conjuration throughout the day, so a mantra would be like shutting down all external stimuli and attracting attention every time your mind wanders, to stay focused on what is important.

The results of this type of practice don't appear instantly and require inner focus and not just verbal repetition. This requires looking ahead for the results, which many find challenging in our world of instant gratification. Yet, I still hold from direct experience that it is worth every bit of the effort.

> "Prayer changeth the things' and Mantras are more superior than Yantras and Tantras. The persons who do not have wealth, education or wisdom but possess Mantra Sidhi are said to have everything. They can procure everything through Mantra. Through

Mantras, you can control the calamities of life. It is the topmost sacred method." (Dr. L. R. Chawdhri, Secrets of Astrology, p165)

Our aim here is to use the Mantra to transform our spiritual station to that of human servitor of the conjuration. The recitation of the names feeds and strengthens the spiritual servitors of the name by bringing them through various levels of manifestation and in return, they empower the speaker with their own essence and power. In return, this enables you to form a particular link by mutual harmony. It becomes a case of "like" attracting "like" and since you are a servitor of the names by default of your action, you will be able to pull quickly on the other servitors or gain their attention and assistance. I can't emphasize enough how critical a component this process is to unlocking the power here.

I recommend you acquire a rosary with one hundred beads, minimum, to help you with the count. This way your mind doesn't have to get distracted by keeping track. The aim is to decrease your brain's fiddling with counting. We don't want to replace one extraneous stimulation with another. The rosary will minimize this and free your mind.

The number of recitations is in the table below. I have presented both the Arabic and Hebrew variant and you can select your preference and stick with that. The numerological value is the count that you need for the number of recitations.

Name (Phonetic)	Name (Arabic)	Value	Name (Hebrew)	Value
Birhatīhin	برهتيه	622	ברהתיה	622
Tatliḥin	تتليه	845	תתליה	845
Mazjalin	مزجل	80	מזגל	80
Tarqabin	ترقب	702	תרקב	702
Ghalmashin	غلمش	1370	גלמש	373
Qalnahūdin	قلنهود	195	קלנהוד	195
Kaẓhīrin	كظهير	1135	כצהיר	325
Barhayūlā	برهيولا	254	ברהיולא	254
Qazmazin	قزمز	154	קזמז	154
Qabarātin	قبرات	703	קבראת	703
Kaydahūlā	كيدهولا	76	כידהולא	76
Shamkhāhīrin	شمخاهير	1156	שמחאהיר	564
Bikahṭahūniyahin	بكهطهونيه	112	בכהטהוניה	112

Name (Phonetic)	Name (Arabic)	Value	Name (Hebrew)	Value
Ṭūnishin	طونش	365	טונש	365
Karīrin	كرير	430	כריר	430
Ṭūrānin	طوران	266	טוראנ	266
Bazjalin	بزجل	42	בזגל	42
Barhashin	برهش	507	ברהש	507
Khūṭīrin	خوطير	825	חוטיר	233
Barshānin	برشان	553	ברשאנ	553
Namaoshalkh	نموشلخ	1026	נמושלח	434
Bashkaylakhin	بشكيلخ	962	בשכילח	370
Anghalalīṭin	انغلليط	1130	אנגלליט	133
Ghayāhā	غياها	1017	גיאהא	20
Shamkhāherin	شمخاهر	1146	שמחאהר	554
Shamhāhīrin	شمهاهير	561	שמהאהיר	561
Bishareshin	بشارش	803	בשארש	803
Shamkhā Barūkhin	شمخا باروخ	1750	שמחא בארוח	566
	Total	18787		10842

The incense during this process is basic Frankincense. You should be wearing nothing but a white robe made from natural materials and in a state of pure cleanliness or you can go naked. You will be doing your work by candlelight and you should have no electrical equipment in your working space. Your diet should be vegetarian and, if possible, vegan.

When you are ready, proceed with the recitation of the names out loud while staring at the corresponding talismanic design. There are twenty-eight talismanic designs. These designs are meant more for visual focus at this stage. The reason should be obvious. If you wanted to consecrate them to turn them into something more, you would need the conjuration, and you are in the process of unlocking the conjuration. Consecrating them at this stage would be a difficult process. That is why they are more useful as visual point of concentration. You can consecrate them once you have unlocked the conjuration.

Let me explain the design used for these talismans. This is the first time such a design has been made in print and it is the result of my own research of multiple manuscripts and many years of experience. The outer border of the talisman contains the following Arabic sentences:

بسم الله المحيط الدائم القديم الذي ملأ ساطع نور وجهه الأكوان وأمدها بقوة جذبته. ان هيبة سلطانه على كل ملك و جني وانسي و شيطان وسلطان فخافته جميع مخلوقاته وأذعنت وتواضعت الكروبيون من أعلى مقاماتها وسجدت. وأجابت الكروبيون و الملائكة و اسياد الروحانية دعوة اسمه العظيم الأعظم لمن تكلم به وأسرعت بالإجابة و البرهان المحكم المكتوب في الواح قلوب المتصرفين. بدوح اجهزط. أقسمت عليكم يا خدام هذا العهد الكبير جبرائيل ميكائيل اسرافيل عزرائيل طحطيمغيليال ميططرون شرنطيائيل دردياليل طلهكفيائيل مهديائيل و الأرواح الروحانية العلوية النجمية و الكوكبية و النارية و الهوائية و المائية و الترابية و الاشباح الصافية الصديقية المؤمنة ان تجيبو كتابتي و تحشنو هذا الطلسم بقوة من قوتكم تفيض على روحي و نفسي و جسدي من عالم الروحانيات ما يرفع الحجاب بيني و بينكم و يقويني في اعمالي الروحانية

Its translation is as follows:

"In the name of Allah, the All-encompassing, the Everlasting, the Preeternal, the bright light of whose countenance fills the world, to which He gave the power of His attraction. The awe of His dominion is upon every angel, jinni, human, devil, and sovereign. Therefore, all of His creatures were in awe of Him, and the cherubim, from their highest location, surrendered, humbled themselves, and prostrated. The cherubim, the angels, and the masters of the Ruhaniah answered the summons of His great Supreme Name to whoever uttered it. They hurried with the answer and the self-

evident proof written on the surfaces of the hearts of the users. *Badūḥ Ajhazat* [بدوح أجهزت]. I adjure you, O servitors of this great covenant, Gabriel, Michael, Israfel, Azrael, Ṭahīṭmīghīlial , Metatron, Sharntiel, Derdiel, Ṭalhekfial, Mehdial, and the spiritual spirits from the celestials, stellar, planetary, fiery, aerial, watery, earthly, and the pure, righteous and faithful ghosts to answer my writing and infuse this talisman with a power from your power that outpours into my spirit, soul, and body from the spiritual world that lifts the veil between you and me and strengthens me in my spiritual practices."

In the top center, there is a magic square, which contains one of the twenty-eight names in a magical script taken from *Magical Alphabet: Ancient Hermetic and Talismanic Scripts of Power* by Ibn Wahshiah. Around that is written all of the twenty-names. The bottom half of the talisman consists of the four angels of the entire conjuration based on the mathematical value of its individual elemental letters. Therefore, one of the names is based on the mathematical value of all Fire letters in the entire list of twenty-eight names. The others are based on the Air, Water, and Earth letters. In the center is a circle containing the following Arabic phrase:

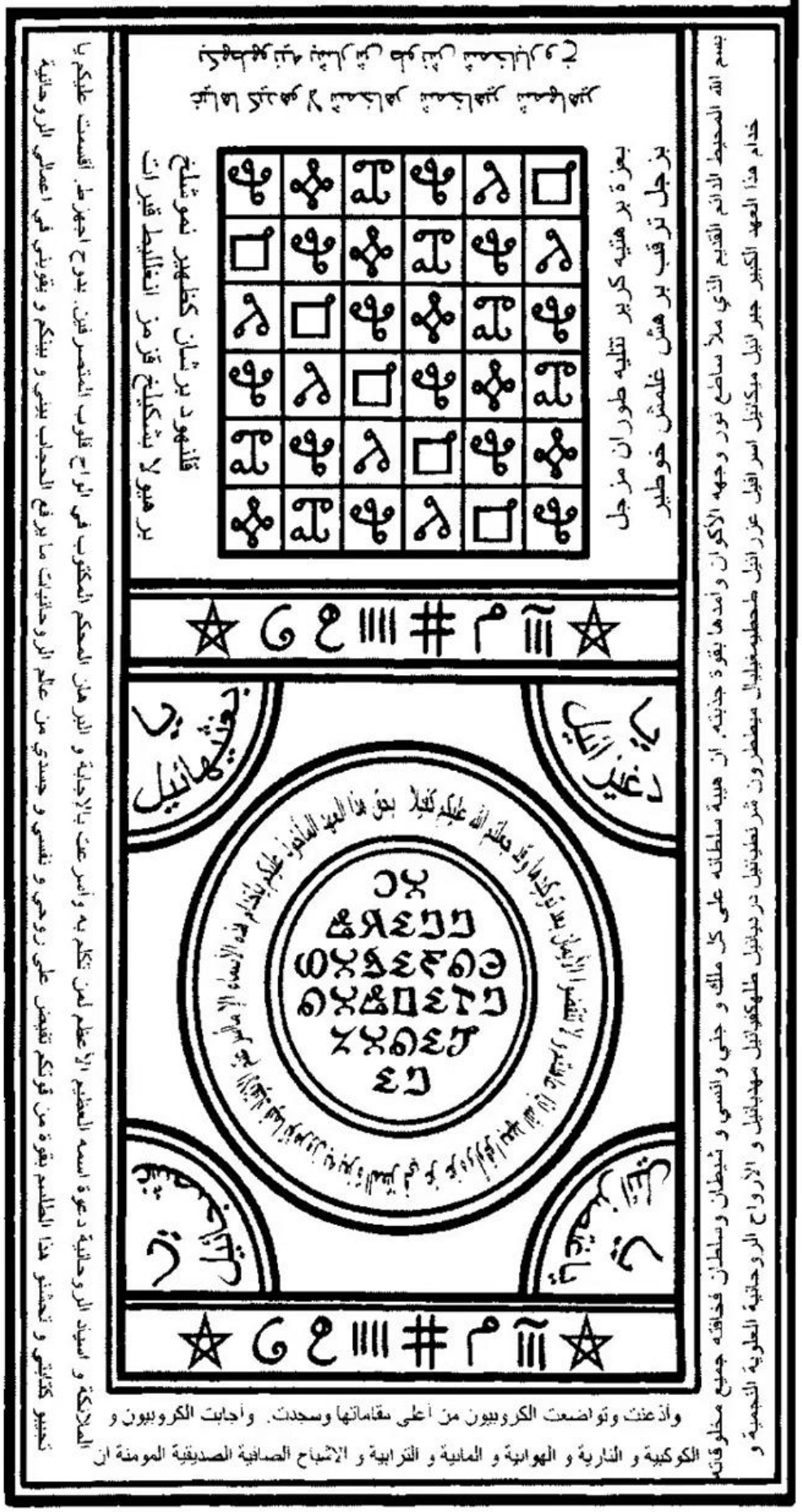
بحق هذا العهد المأخوذ عليكم ياخدام هذه الأسماء الإ ماأسر عتم الانقياد فيما تؤمرون به بعزة المعتز في عز عزه وأوفوا بعهد الله إذا عاهدتم و لا تنقضوا الأيمان بعد توكيدها وقد جعلتم الله عليكم كفيلا

Its translation is as follows:

"O servants of these names, I entreat you to make haste to comply with what you are commanded to do, by the right of this pact that was exacted from you, by the honor of Him who is mighty in the power of His might. Fulfill the covenant of God when you have entered into it, and break not your oaths after you have confirmed them; indeed you have made God your surety"

The inside of this circle contains a unique talisman for one of the twenty-eight names to which each of these talismans is dedicated. Therefore, we have twenty-eight individual talismans that can be used during the recitation. What you should do is have them all on hand and switch the talisman as you switch between names.

I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بعزة برهتيه كرير تتليه طوران مزجل
بزجل ترقب برهش غلمش خوطير
قلنهود برشان كظهير نموشلخ
برهيولا بشكيلخ قزمز انغلليط قبرات
يا دغيزائيل
يا بعثيهائيل
وأذعنت وتواضعت الكروبيون من أعلى مقاماتها وسجدت. وأجابت الكروبيون و
الكوكبية و النارية و الهوائية و المائية و الترابية و الاشباح الصافية الصديقية المومنة ان
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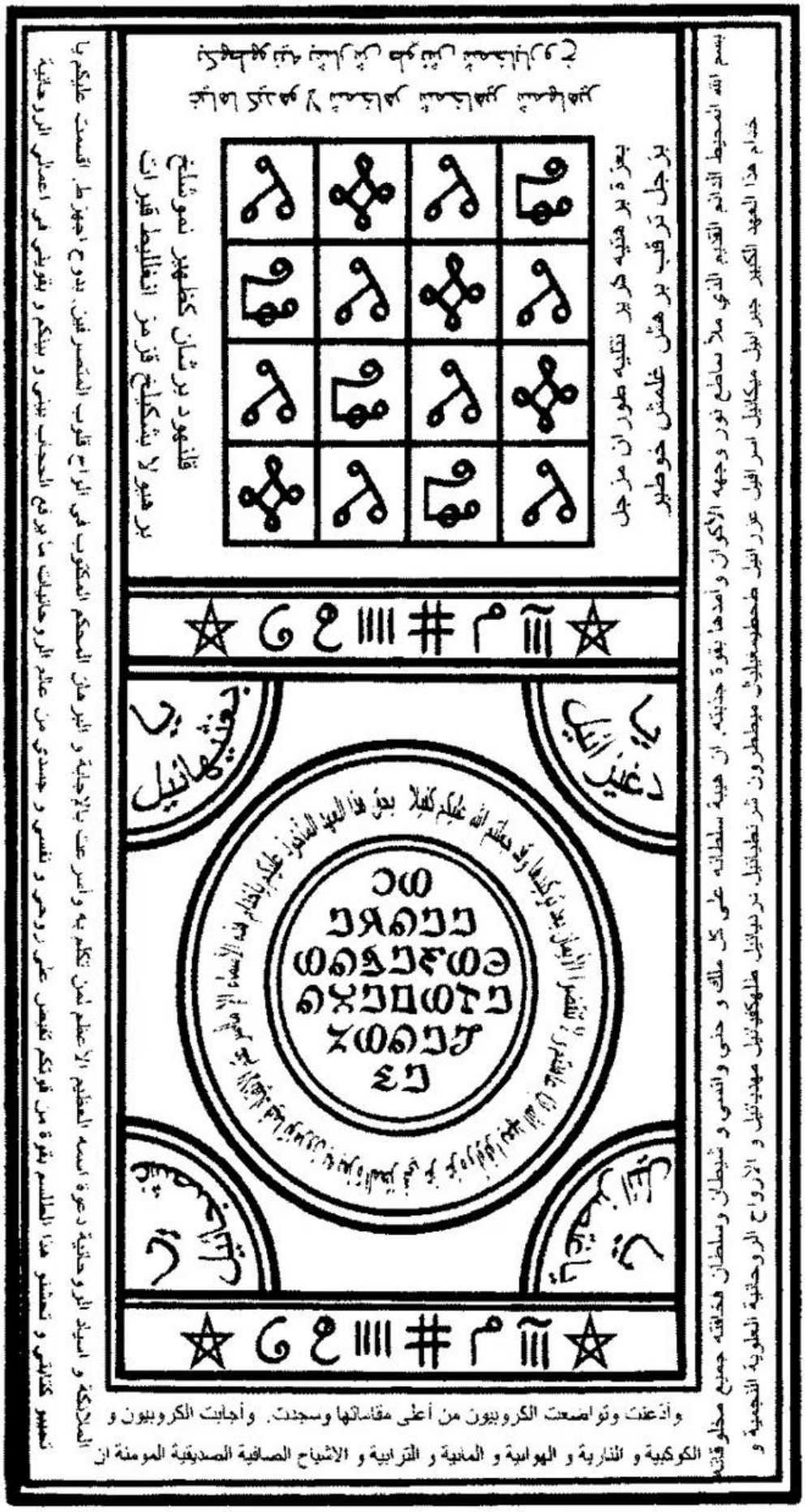
2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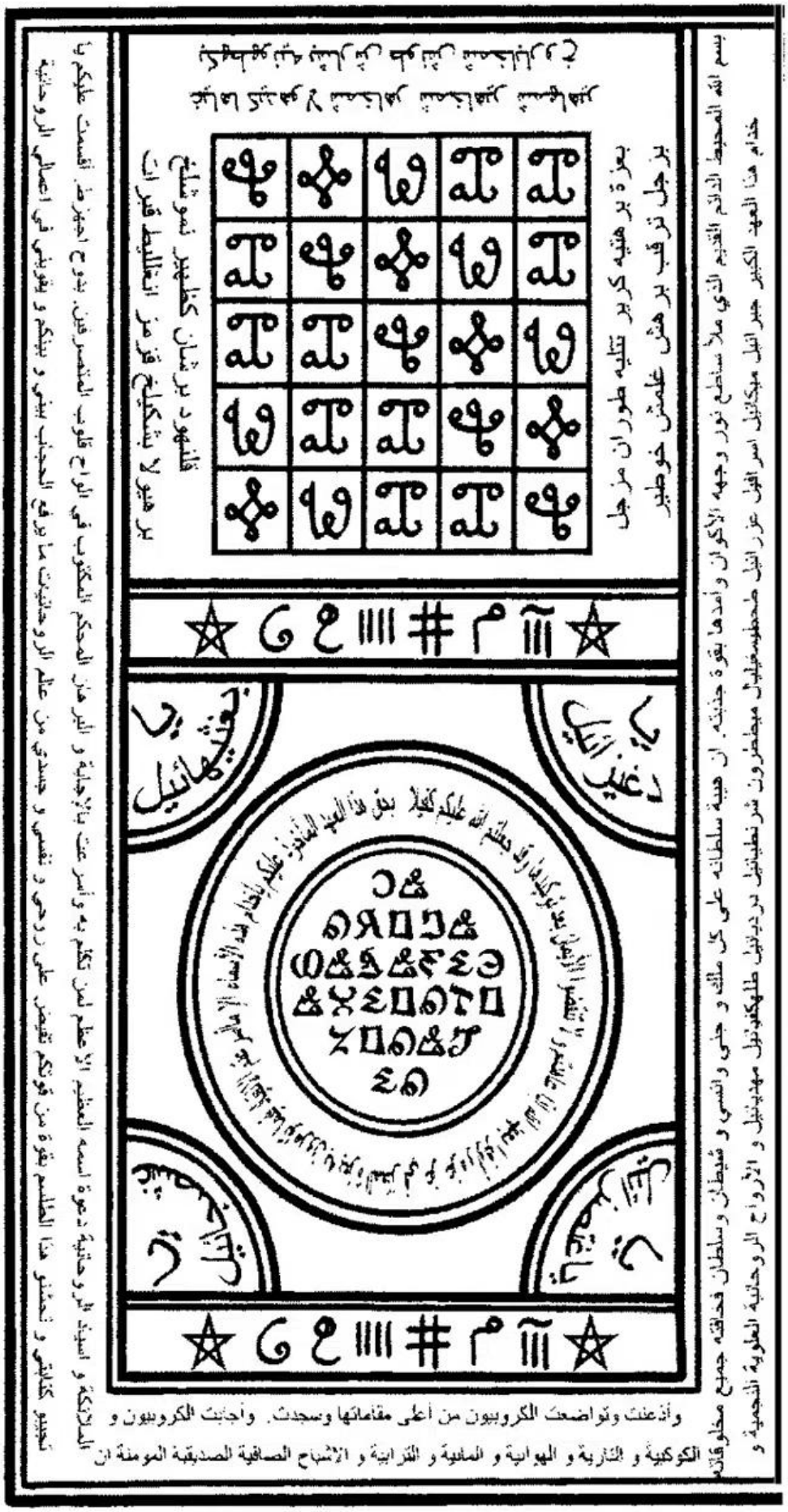
3


بسم الله المحيط الدائم القديم الذي ملأ ساطع نور وجهه الأكوان وأمدها بقوة جذبته. ان هيبة سلطانه على كل ملك و جني و انسي و شيطان و سلطان فخافته جميع مخلوقاته
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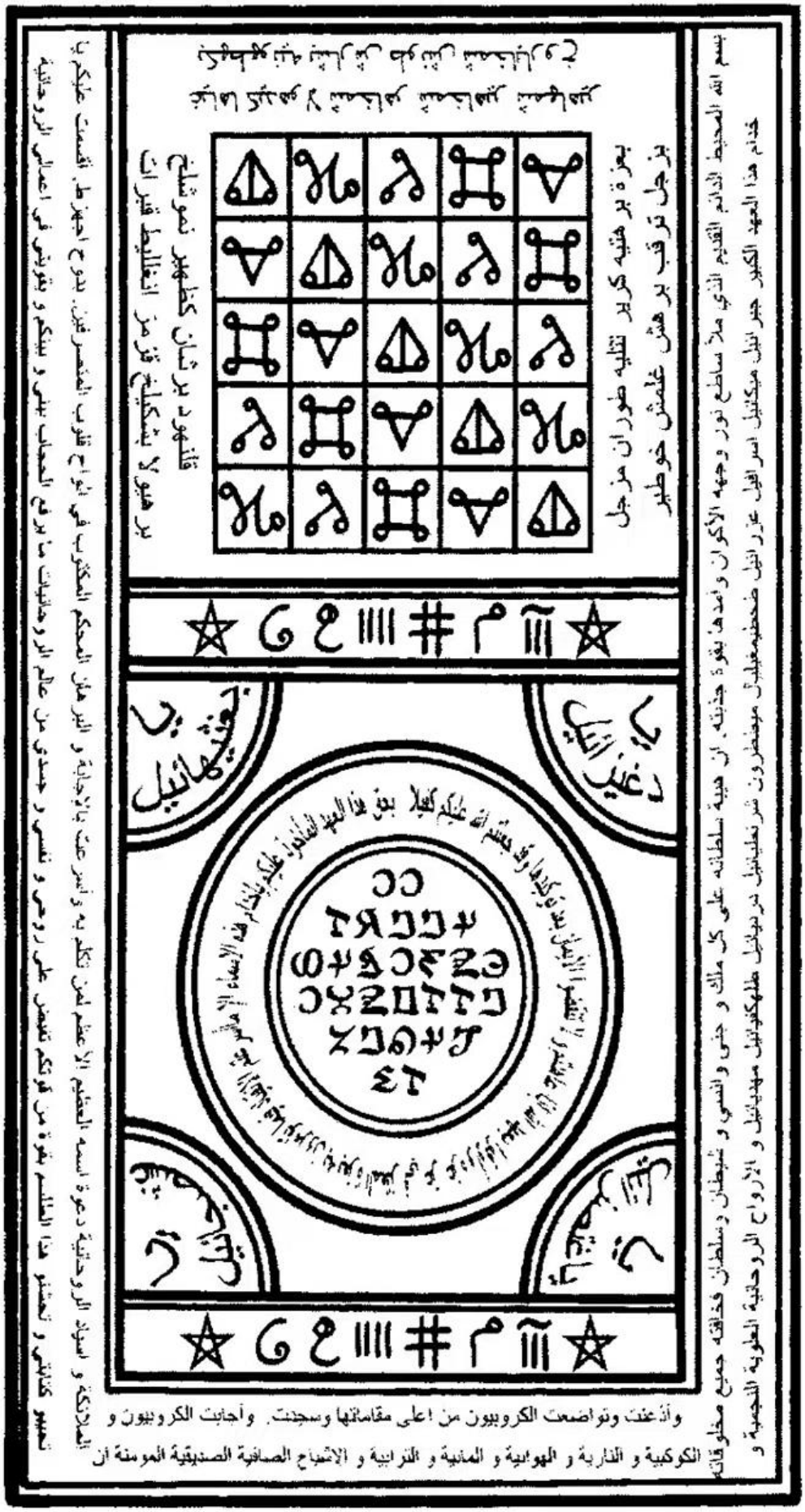
برهيولا بشكيلخ قزمز انغلليط قبرات
يا دغيزائيل
يا بغثيهائيل



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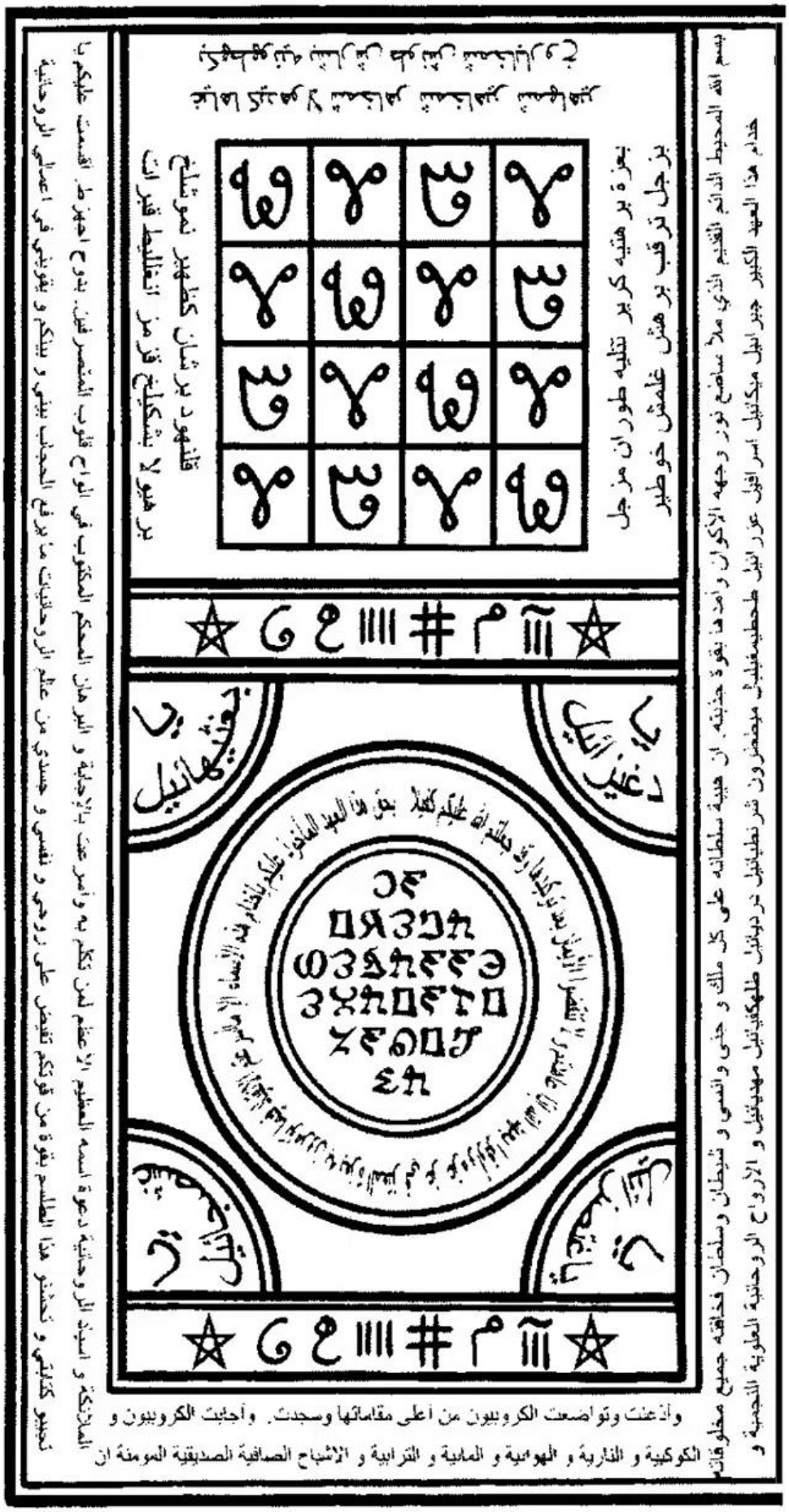
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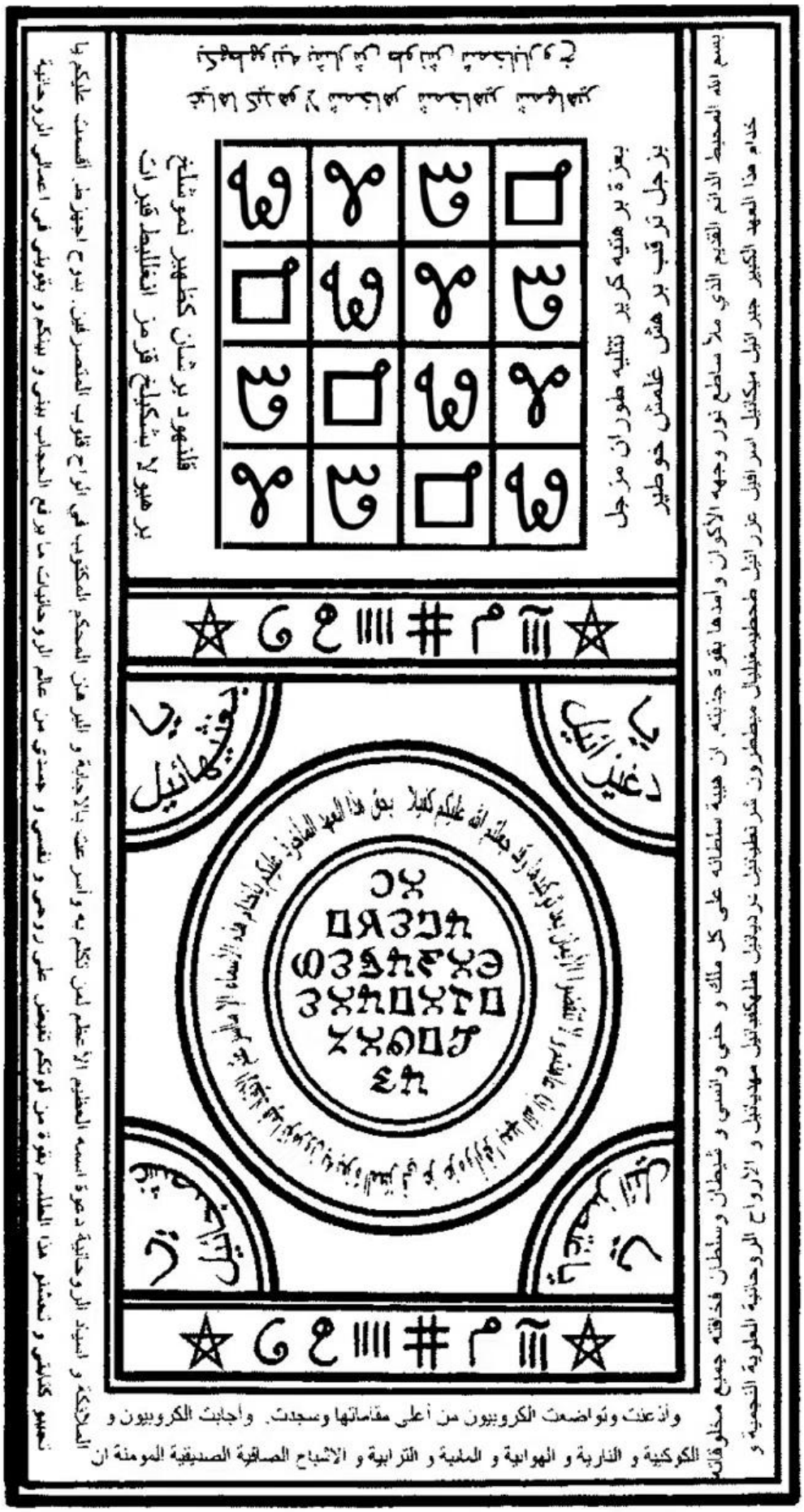

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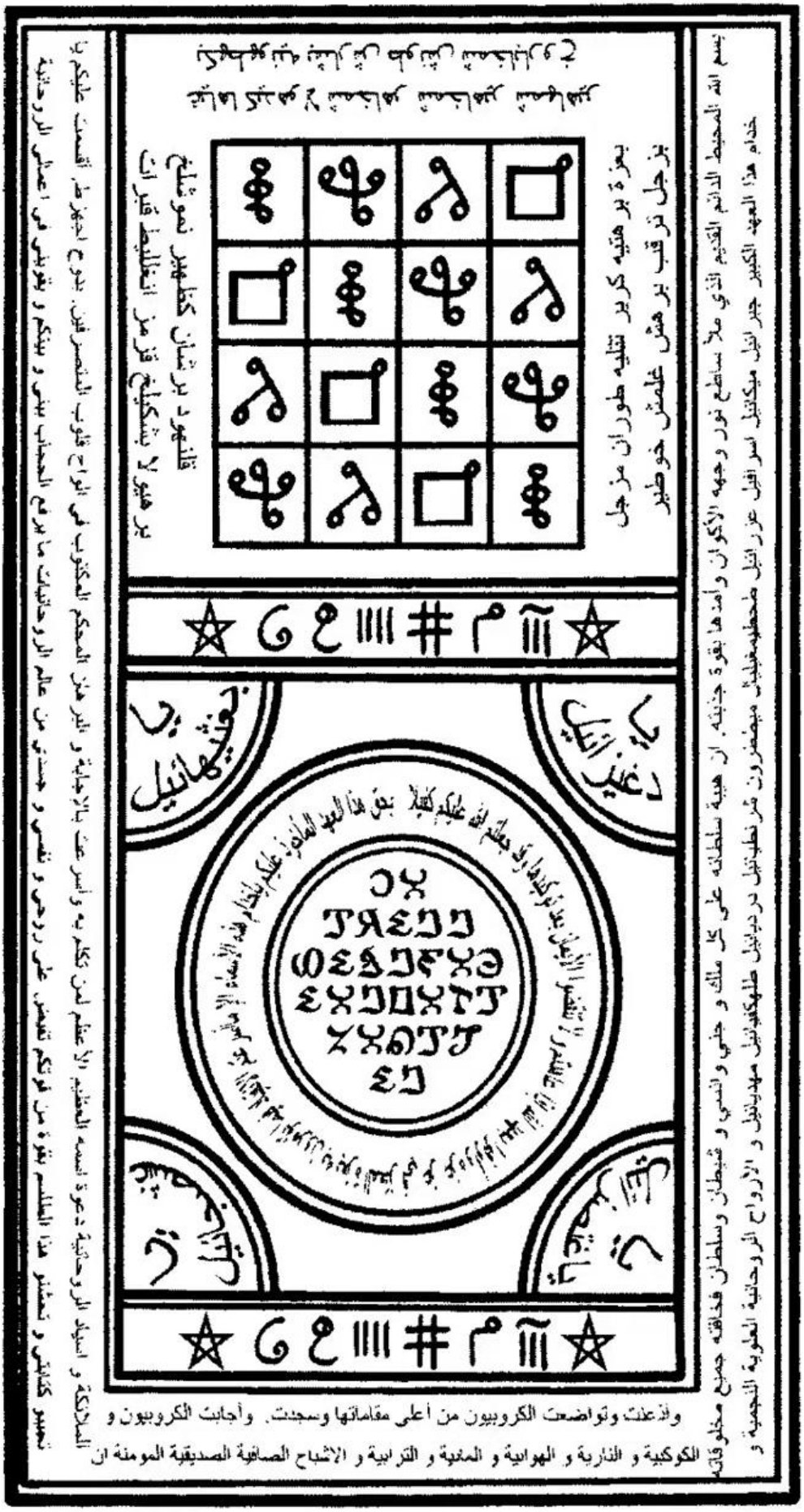

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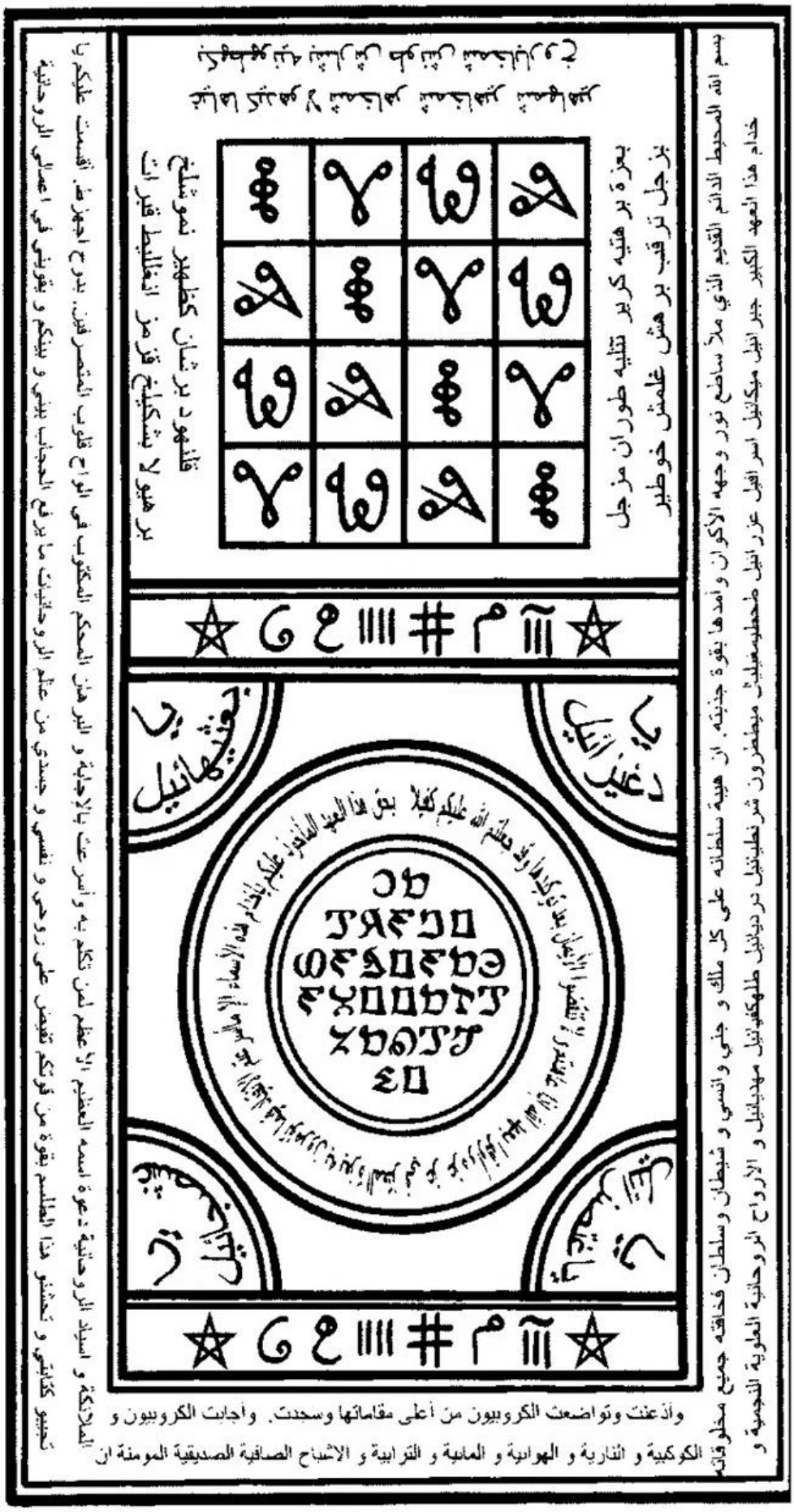
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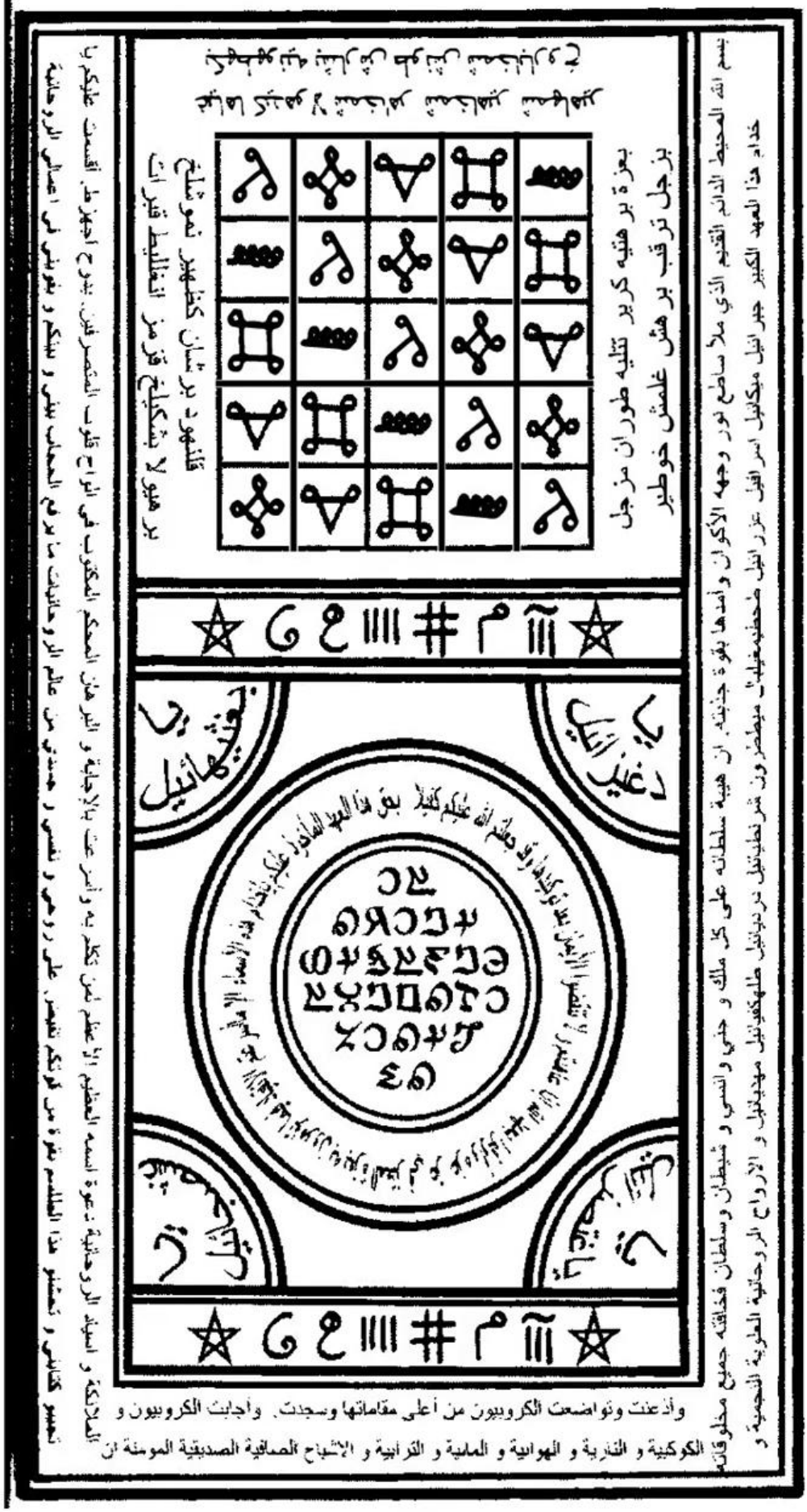
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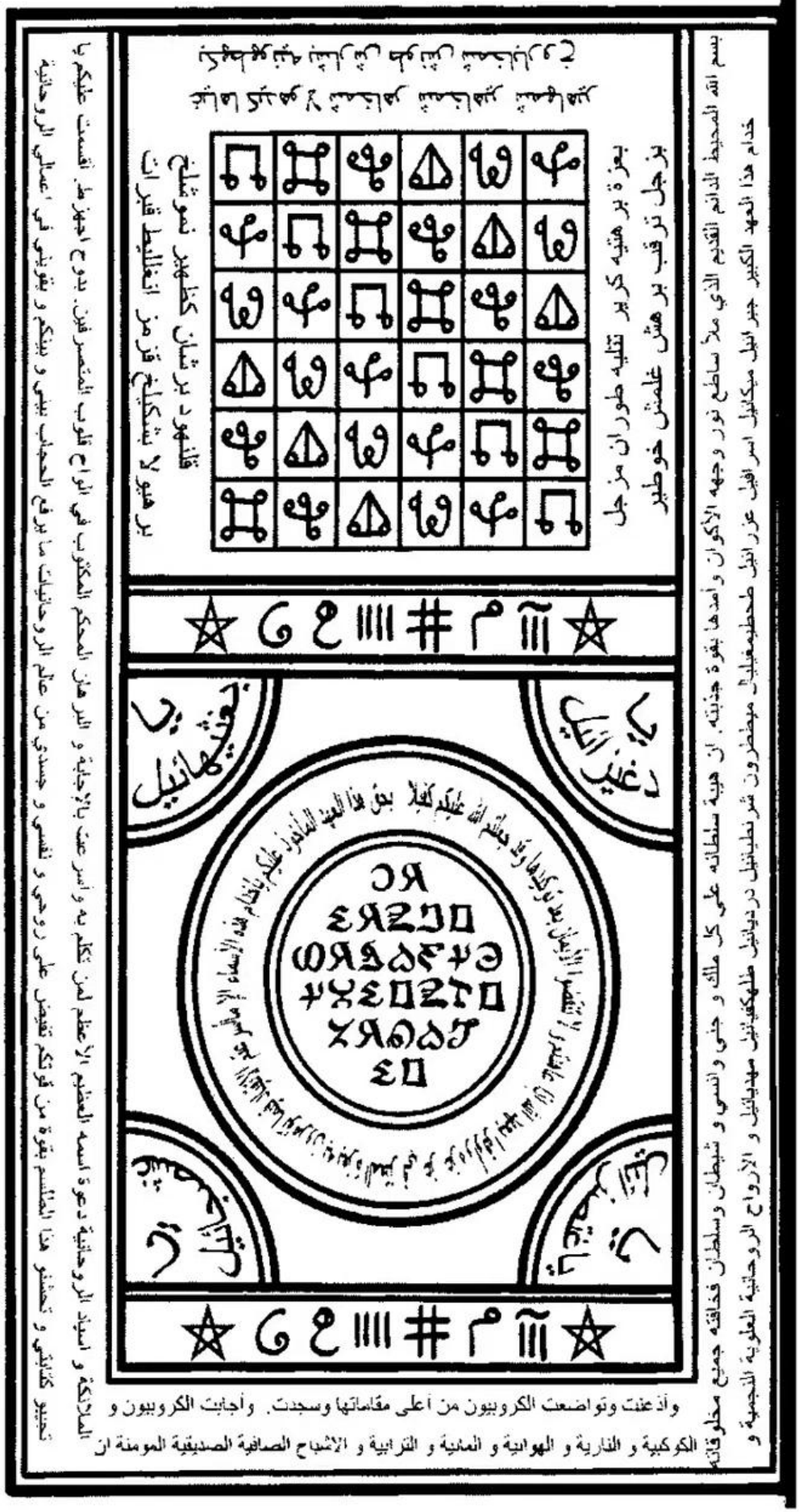
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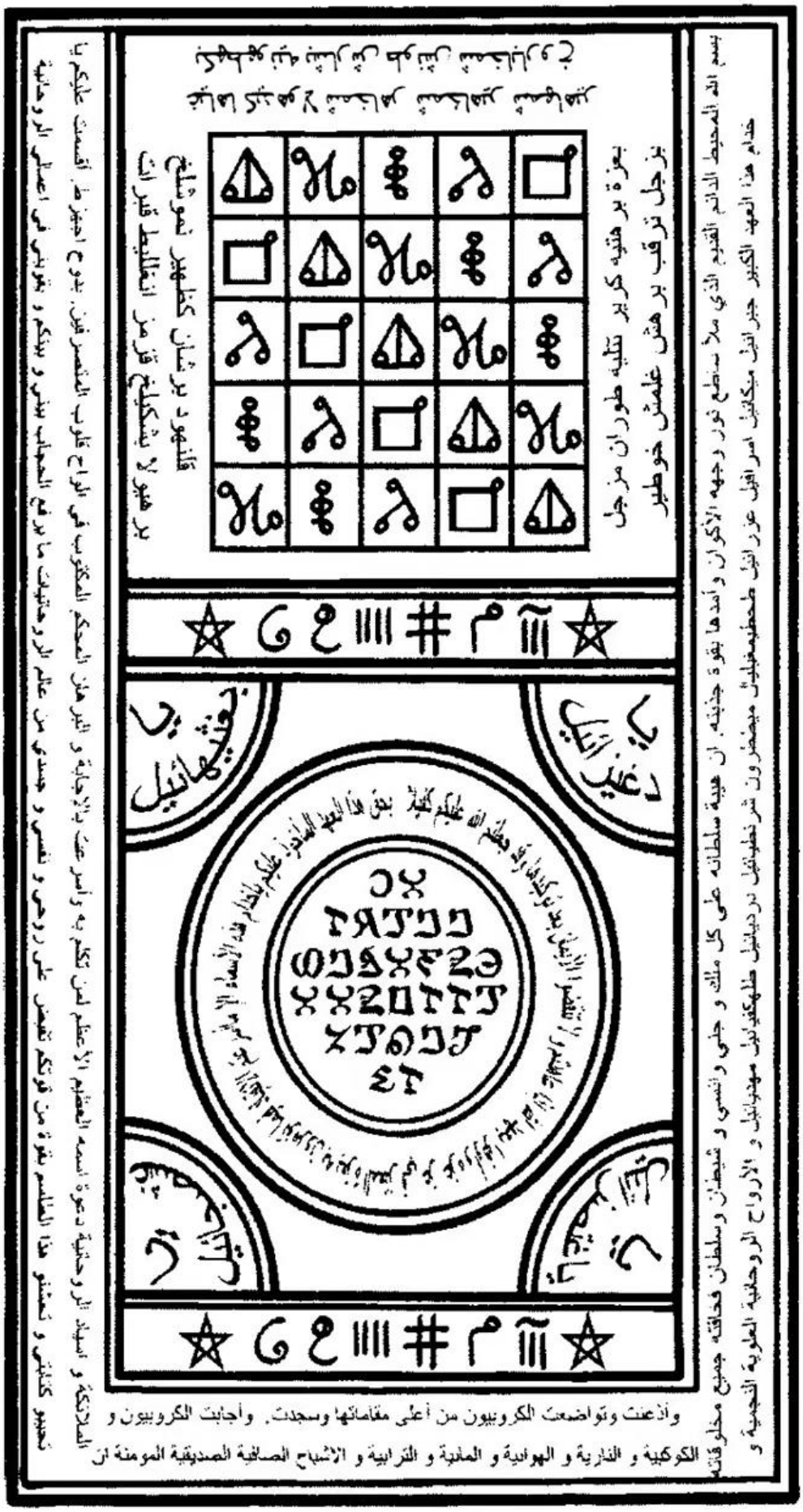
II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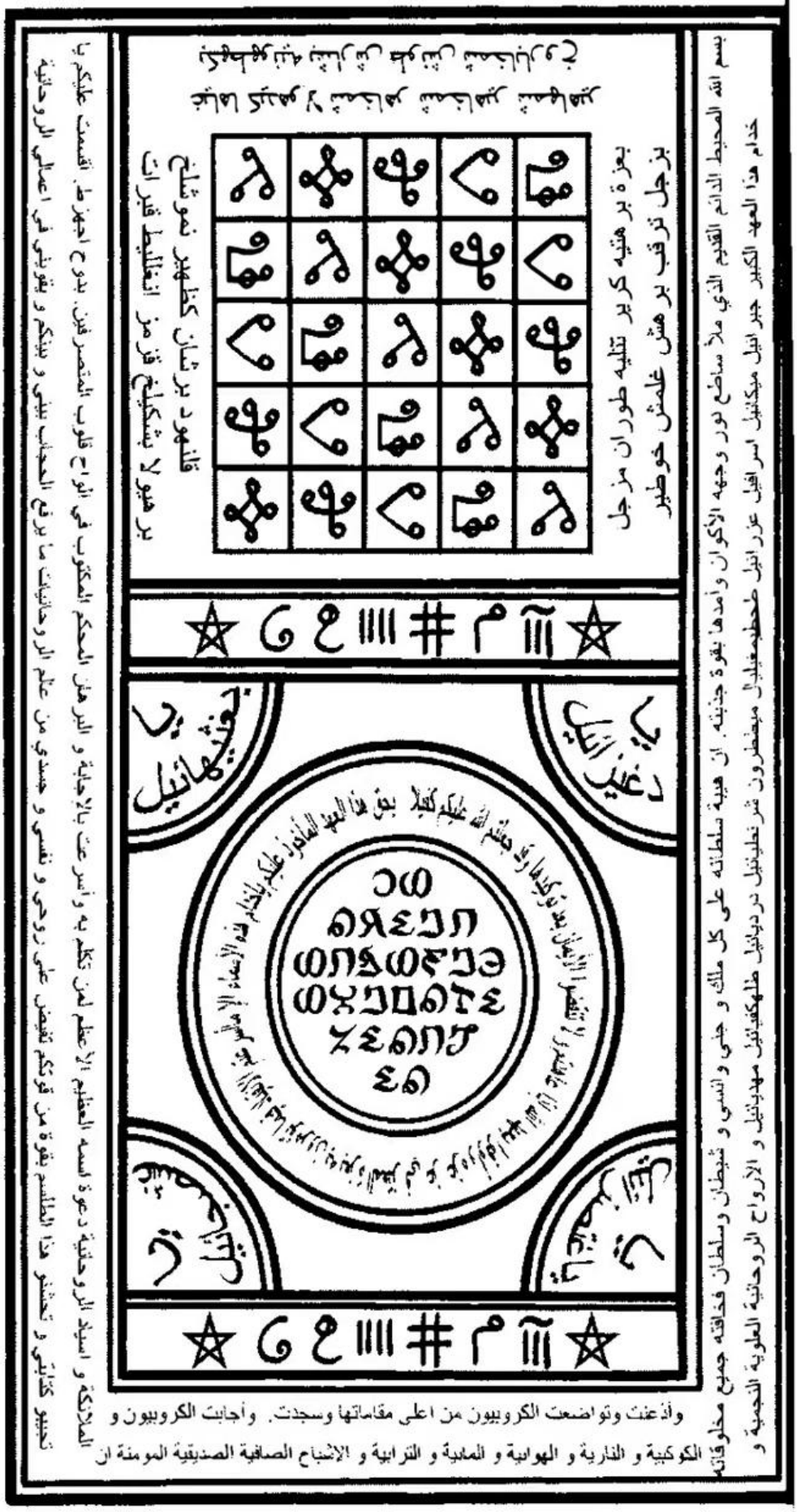
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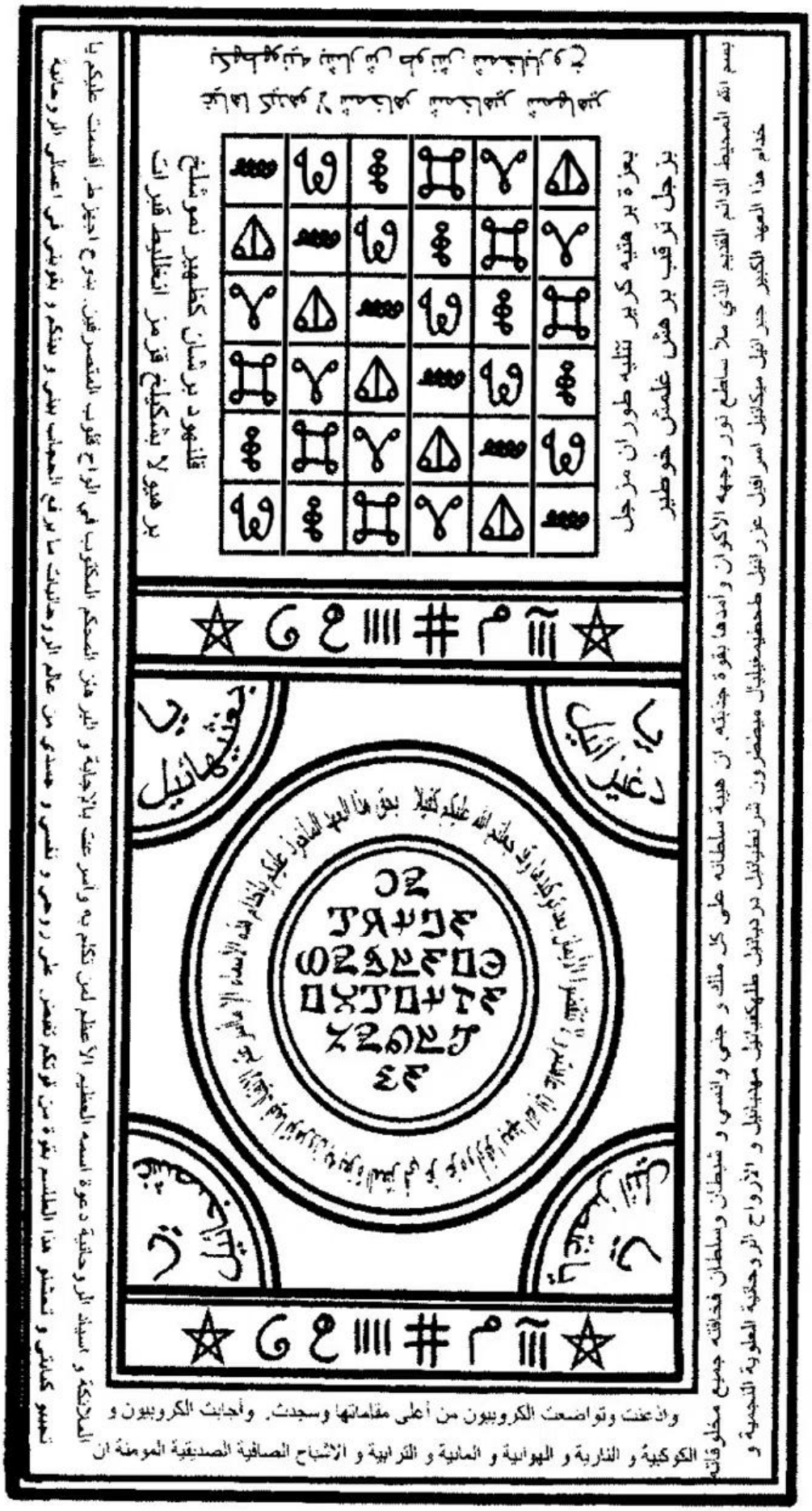

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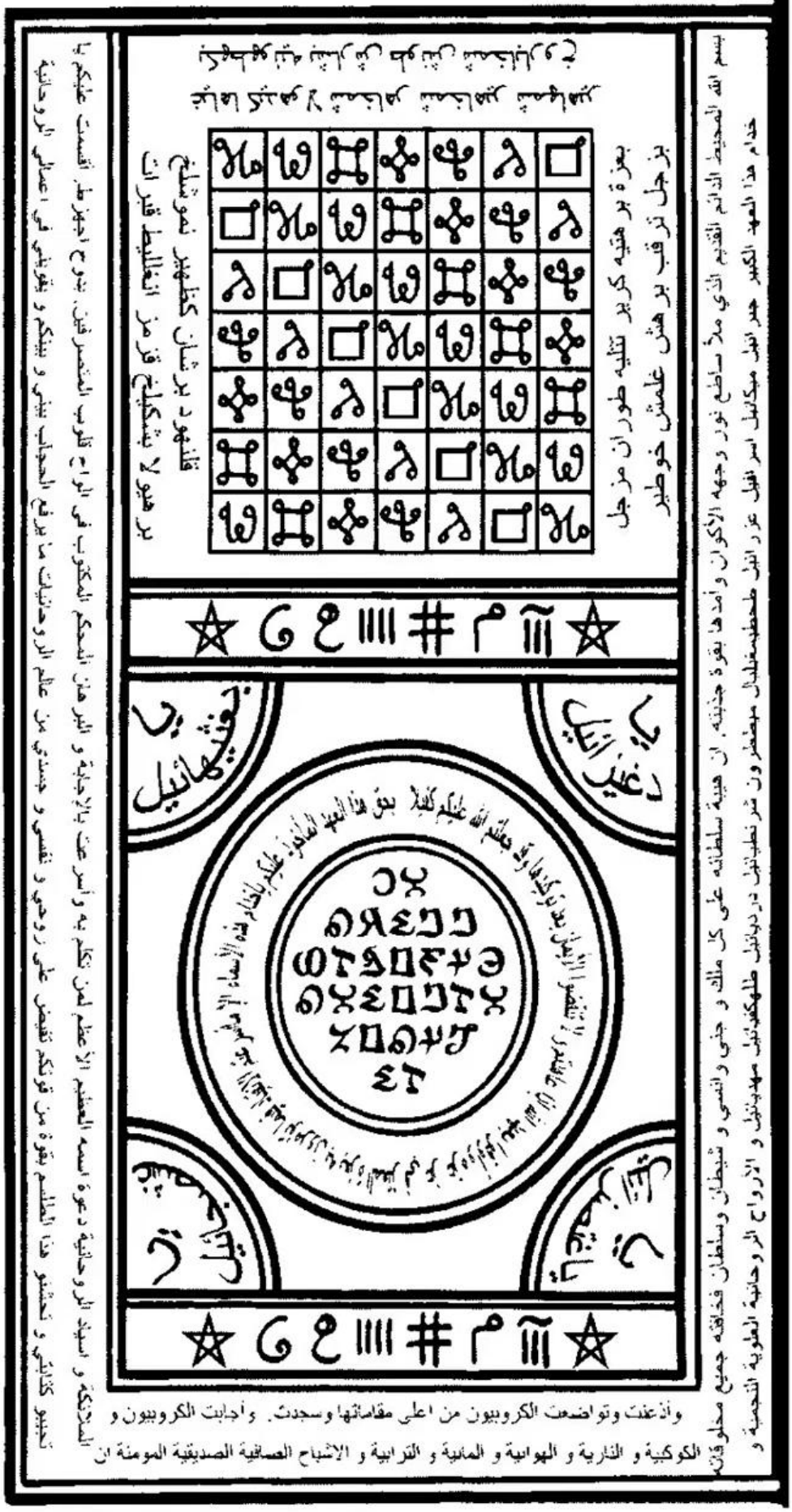
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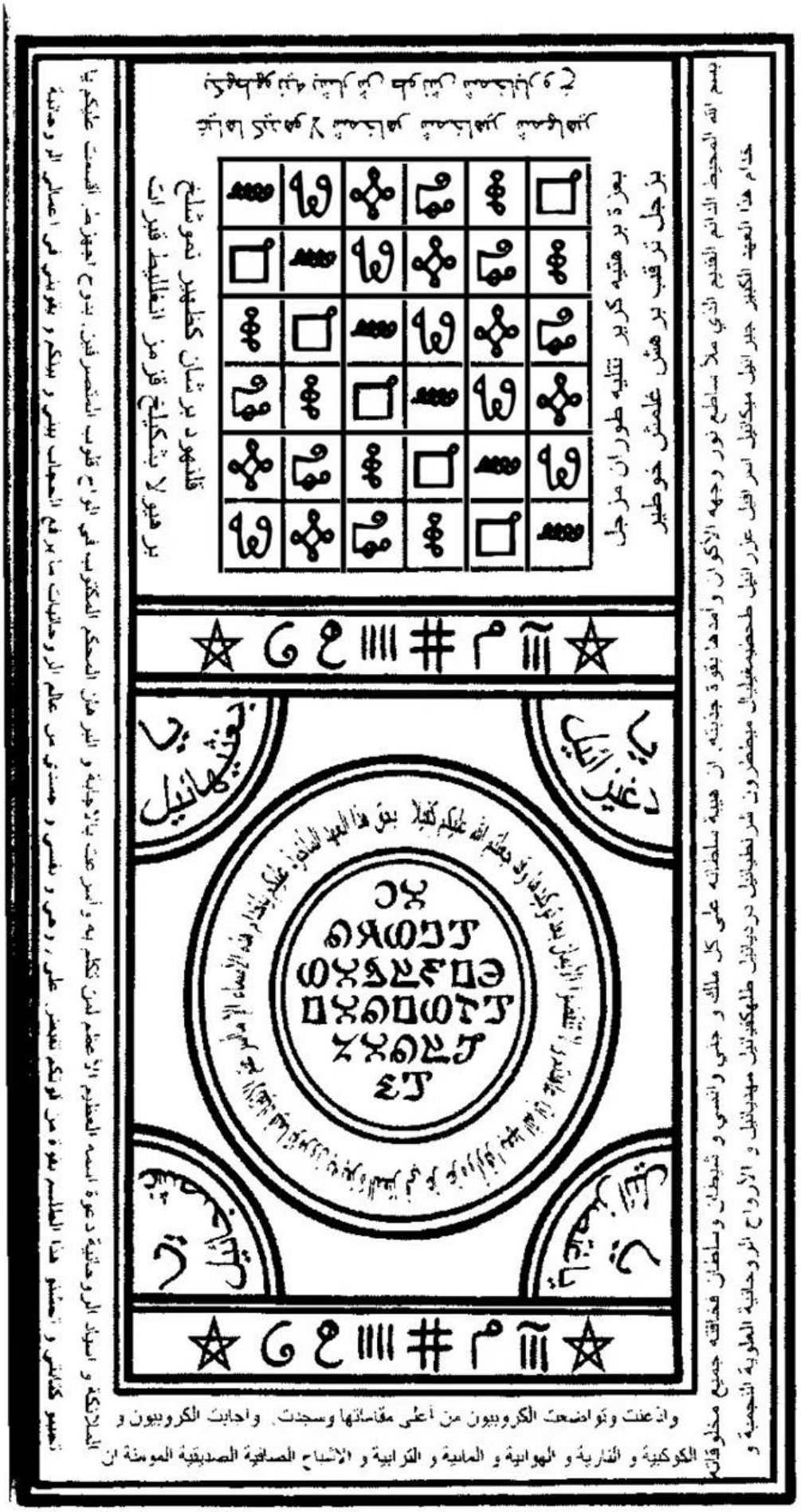

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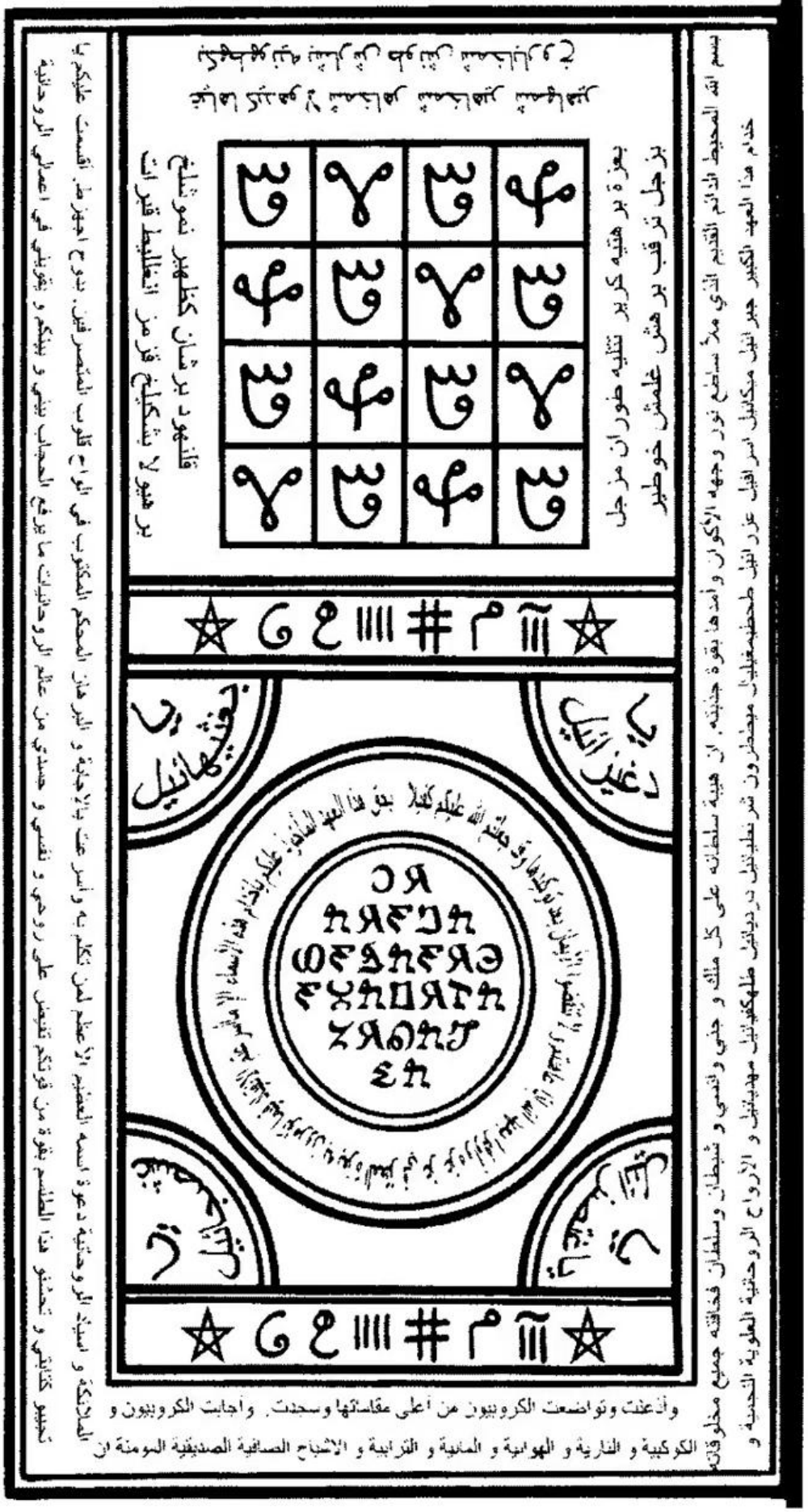
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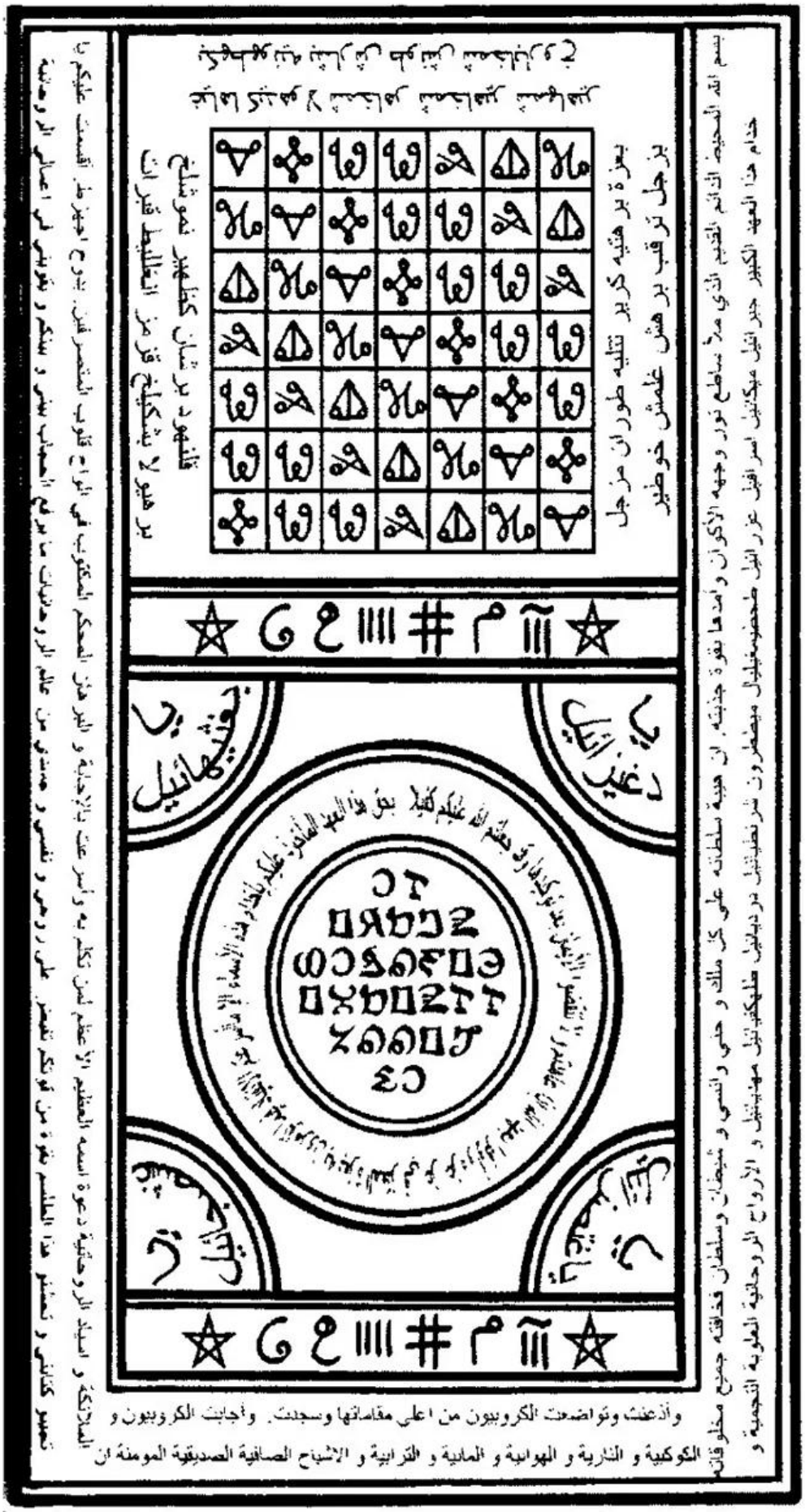

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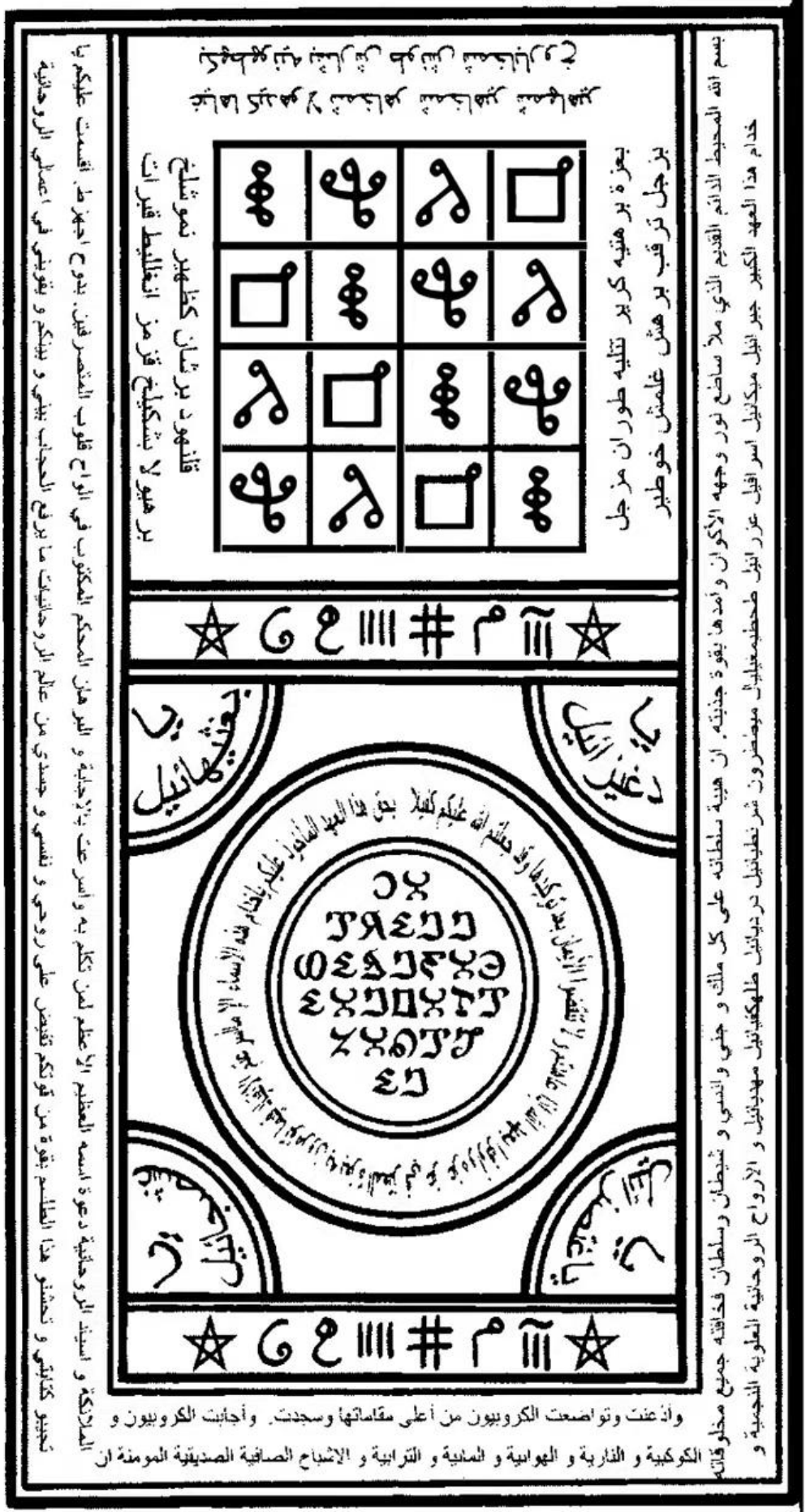
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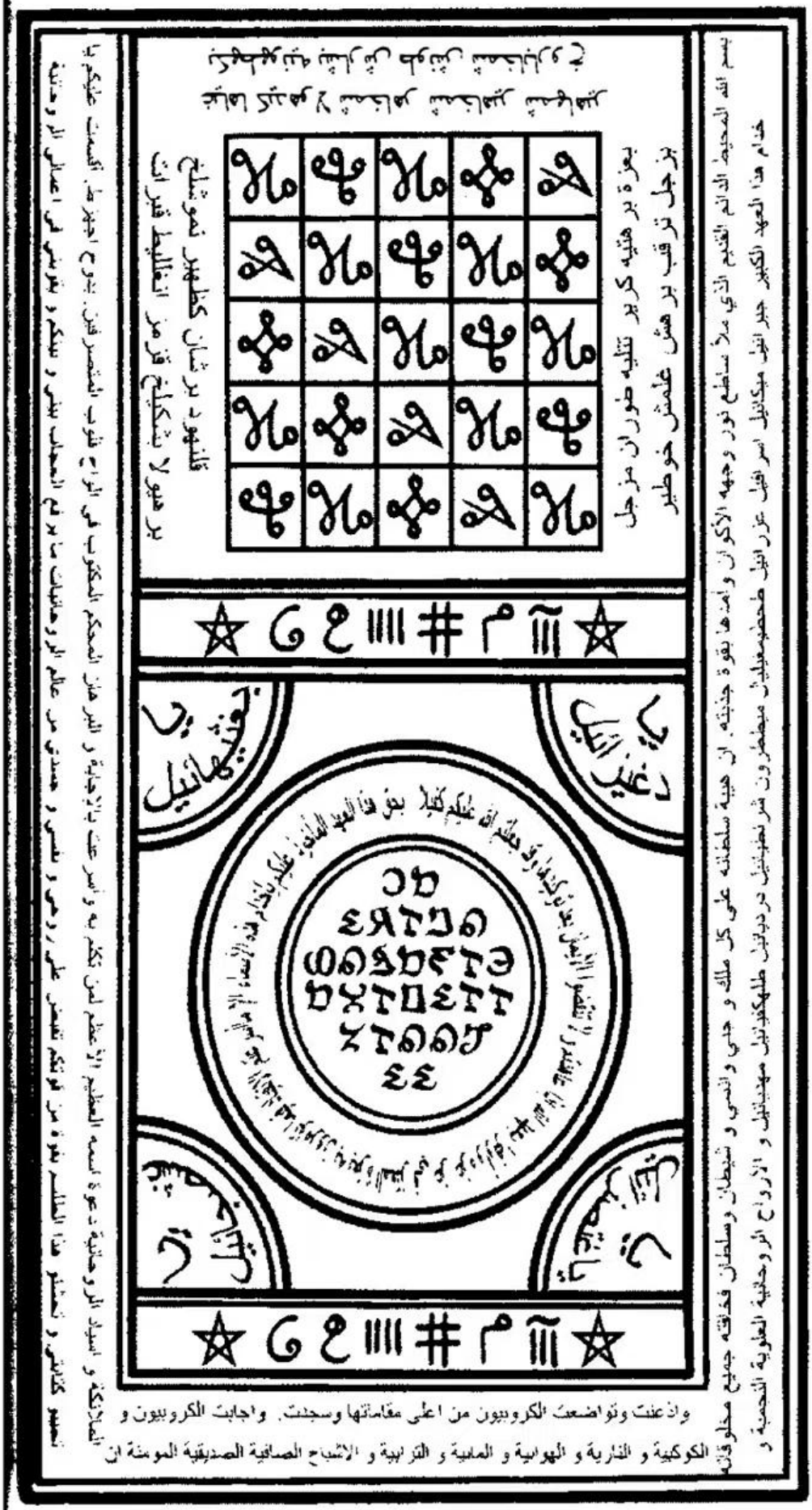

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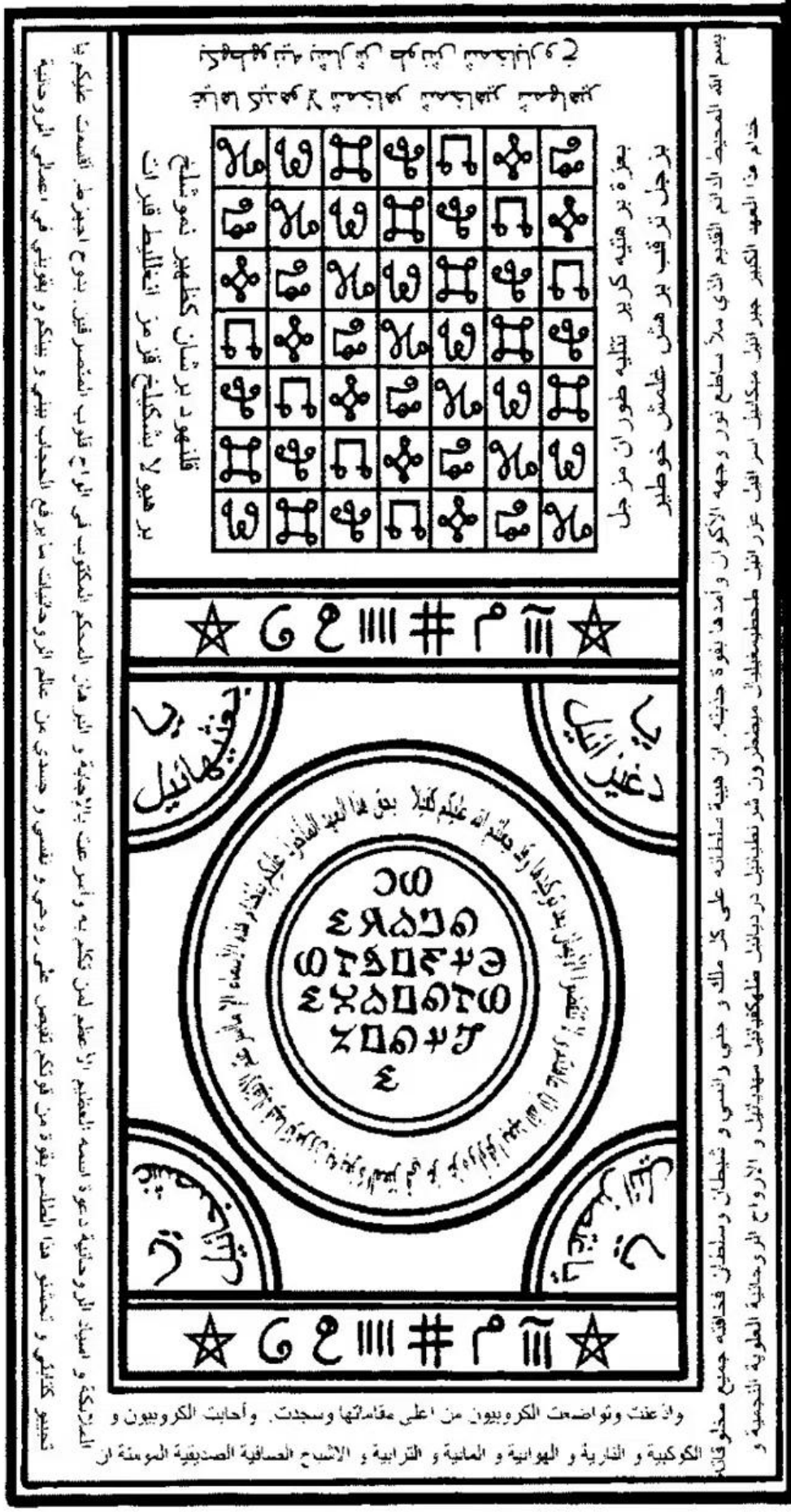
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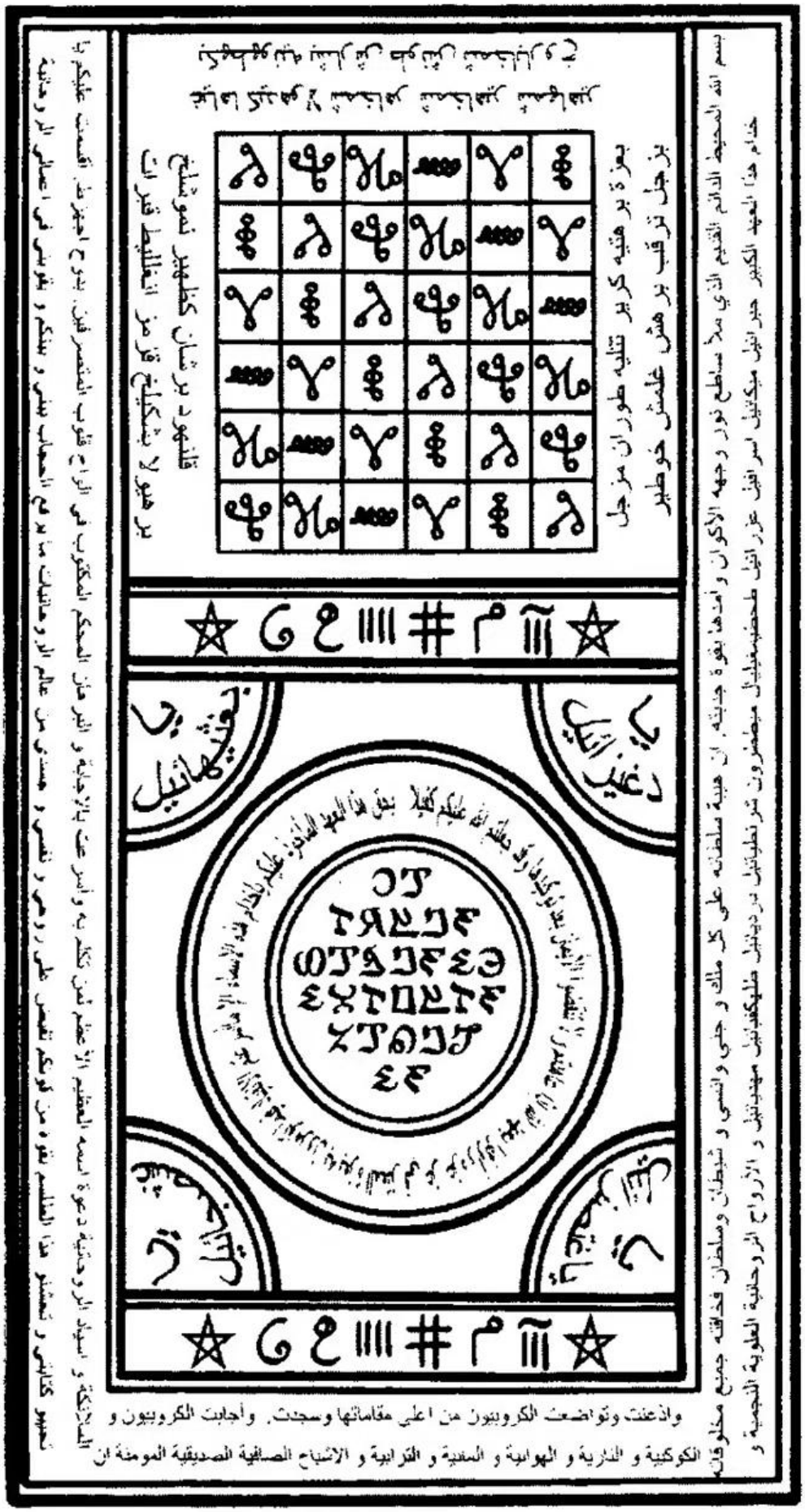

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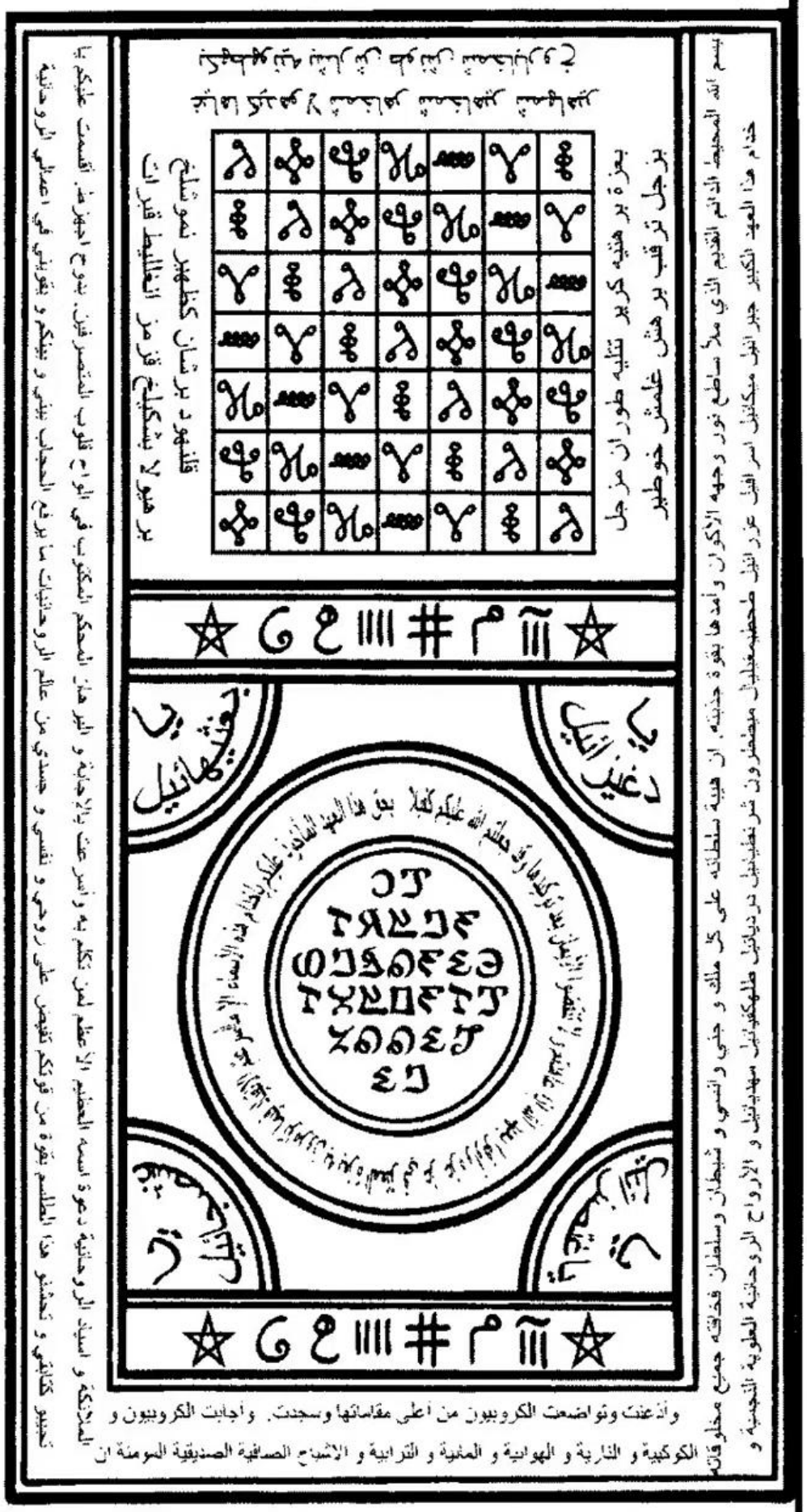
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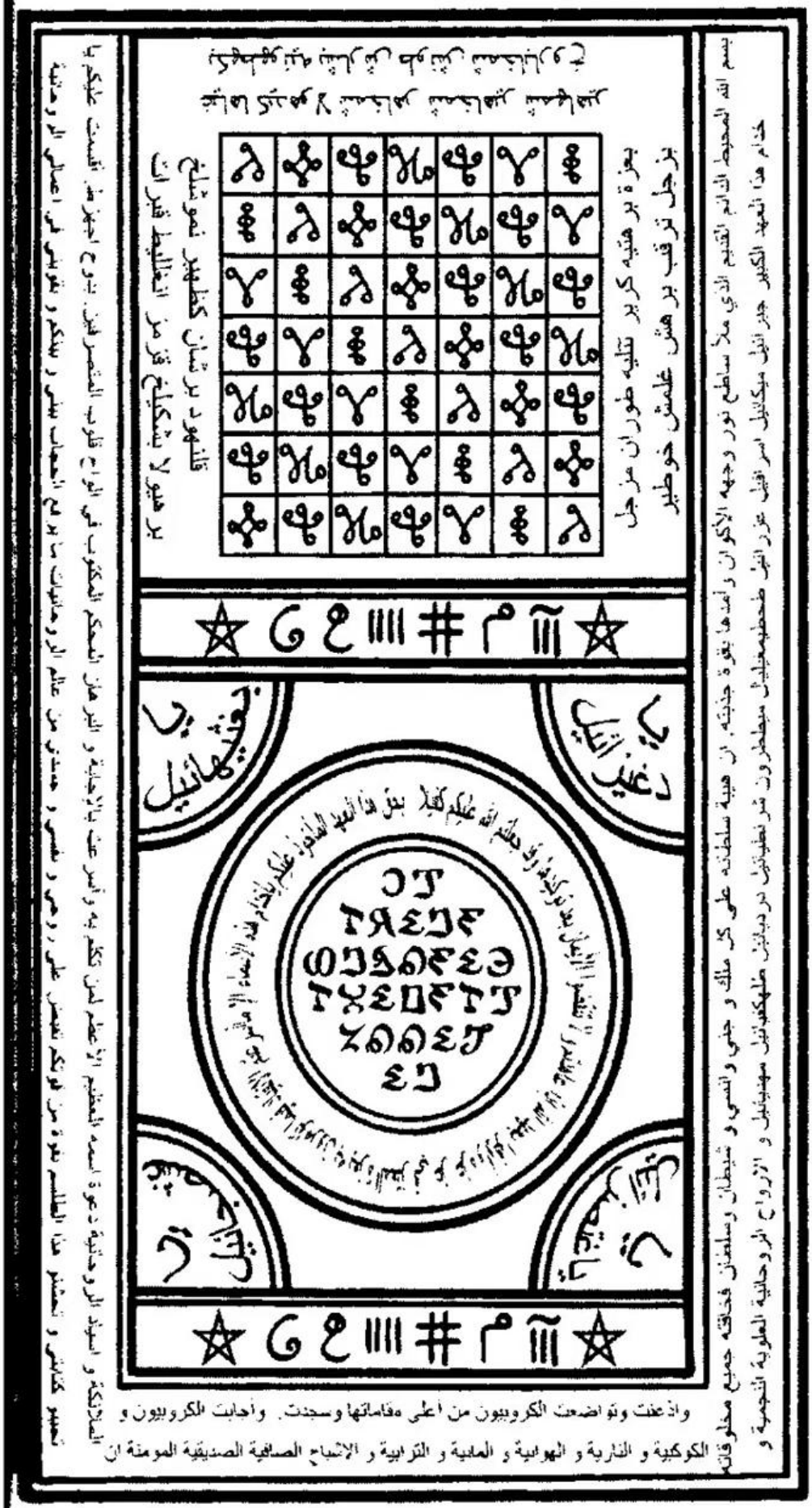

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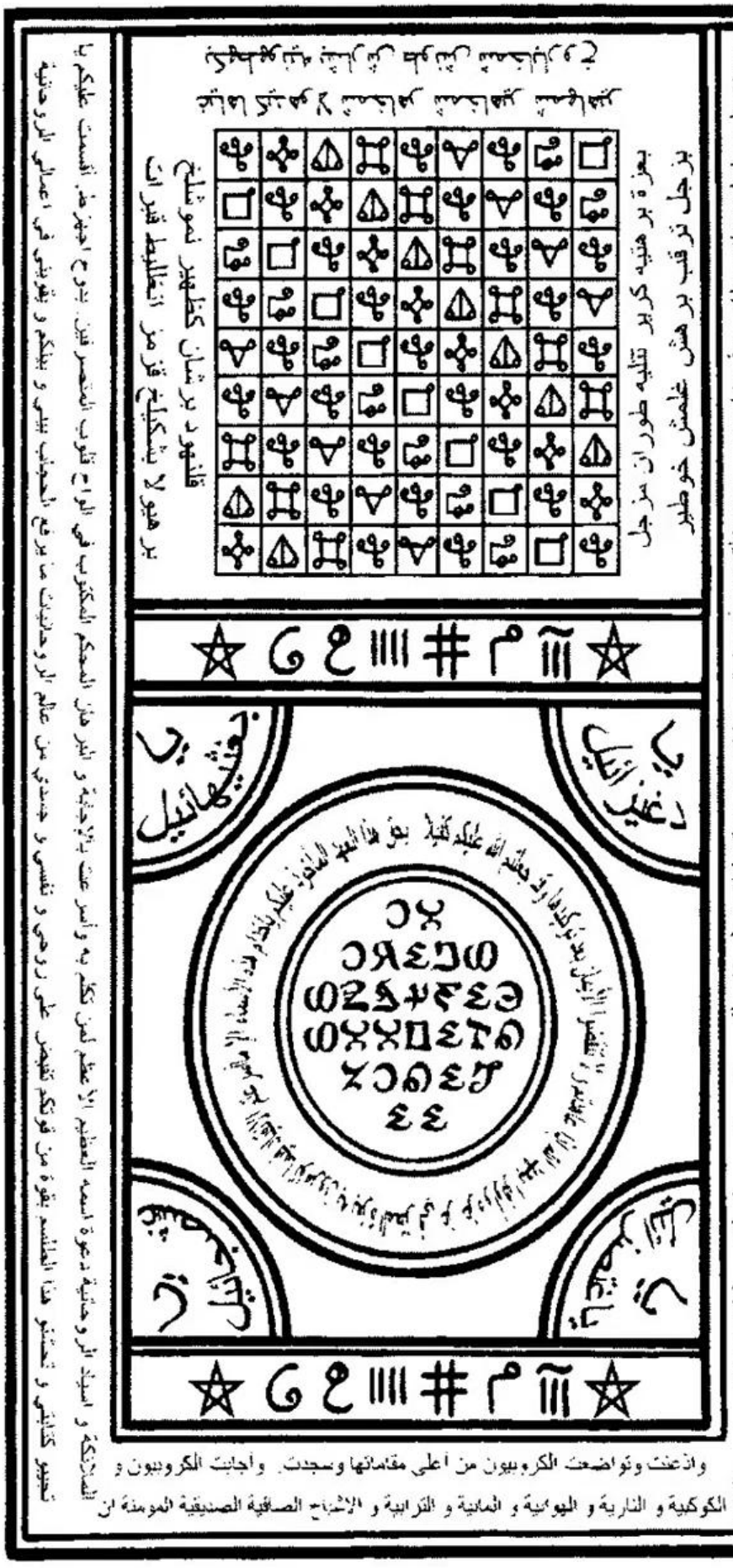

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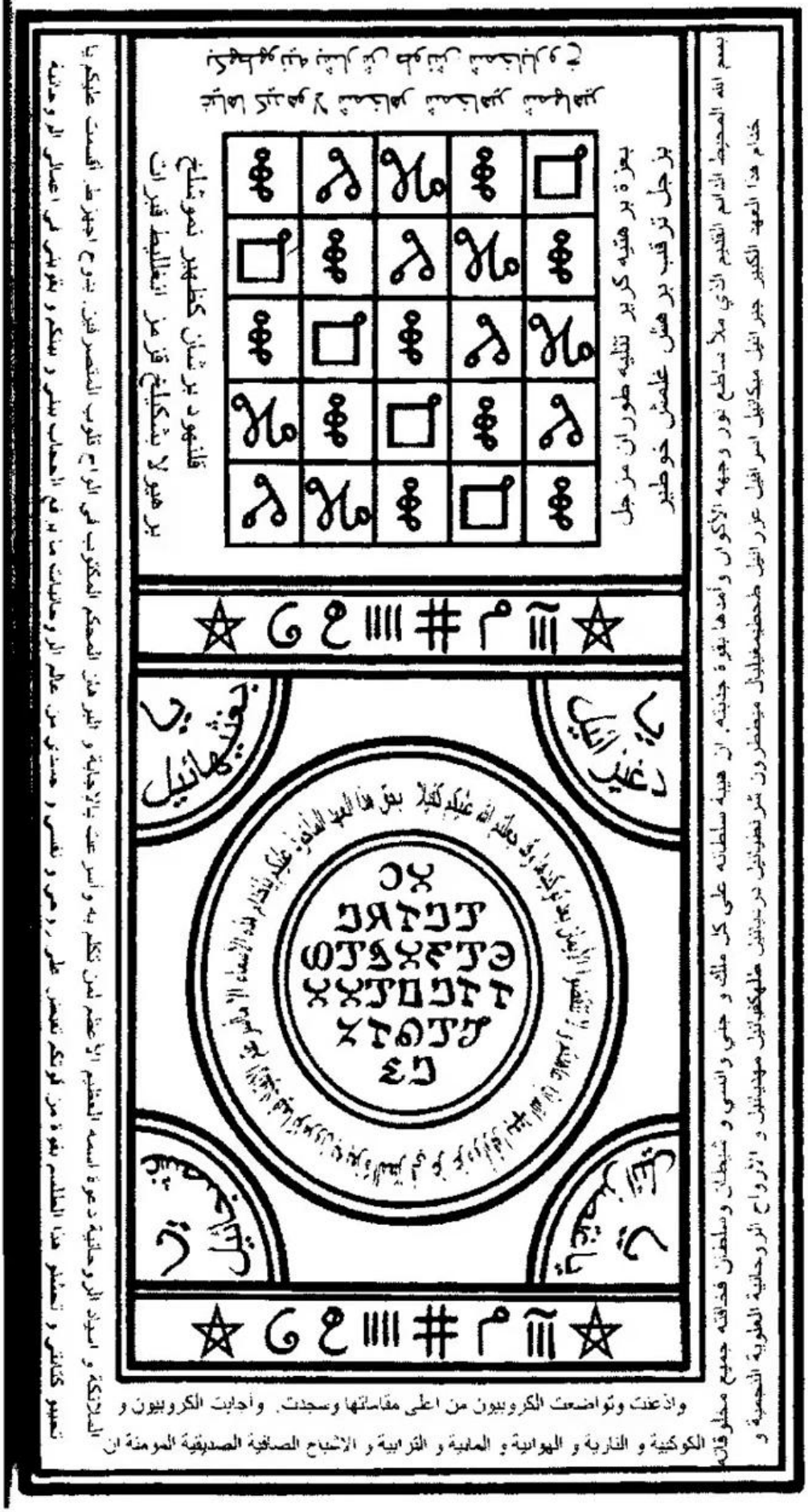

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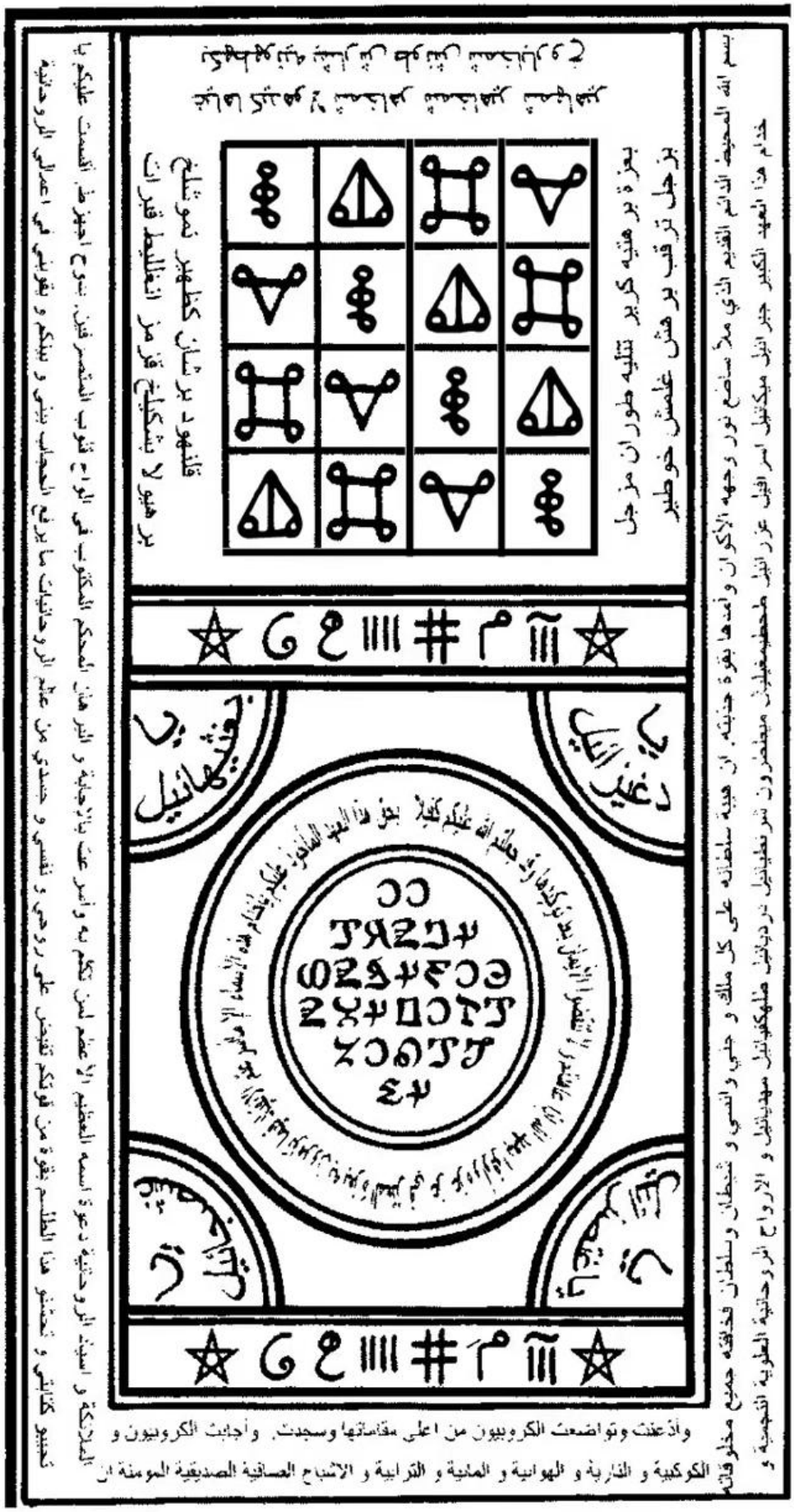

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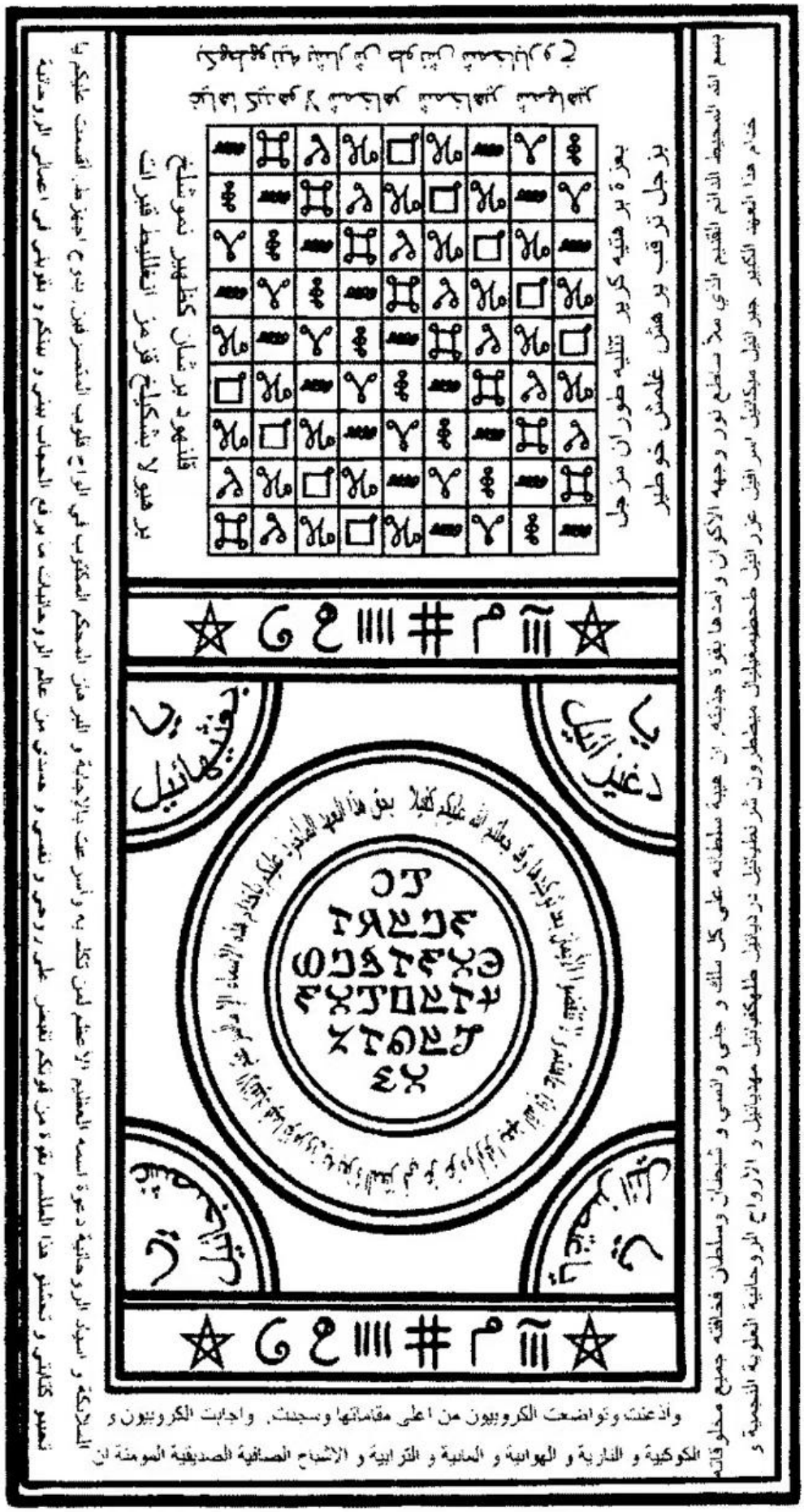

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Recite the Conjuration

I already have described the manner of dress and space set up during this process. I repeat that it would be really helpful if you are unplugged from mundane reality, especially during the retreat. It is best that you have as many as possible of your electrical amenities turned off during this process. Obviously, your immediate working space has to be set up especially for this operation. You can just have an empty room, lit only with candlelight dedicated to the workings. The setup doesn't matter as much as that it is clean and free of modern living and sound disturbances. You want no one stamping on your ceiling or playing music outside your door. I apologize in advance to some of you who are in a tight living situation, but this isn't something you can get around and get really solid success. You may either have to wait or rent a small space for a short time for that purpose or go camping for a couple of weeks or whatever else you can do to create that environment.

The recitation of the conjuration will be the most taxing aspect at this point. If you are used to doing a conjuration just once or at best three times, what I am outlining will look like a lot of effort. You might be tempted to rationalize, dismiss, justify, or come up with time saving

solutions. Don't give in to the ego temptation! Once the conjuration is unlocked, you can recite it seven times and be able to materialize many of its amazing benefits quickly. Therefore, you don't have to do this kind of extensive operation more than once or twice in your life time. Look at it this way: How many jobs have you had in which you worked overtime like crazy for a month or so and then it kept paying you dividends for the rest of your life?

The number of repetitions of the conjuration during the practice period starts small enough that you can do them in one sitting. I would recommend that you spread them out and maybe do one or two every couple of hours. Obviously, as you progress further and further, the numbers will substantially increase. During the retreat period, you may want to have liquid handy to keep your throat from getting dry. The second practice retreat is similar to the first, but the count is backward to gradually wind-down from the heavy practices.

Day	Repetition Number of Conjurations
1st Day of Practice Round One	11
2nd Day of Practice Round One	22
3rd Day of Practice Round One	33
4th Day of Practice Round One	44
5th Day of Practice Round One	55
6th Day of Practice Round One	66
7th Day of Practice Round One	77
8th Day of Practice Round One	88
9th Day of Practice Round One	99
1st Day of Retreat	111
2nd Day of Retreat	222
3rd Day of Retreat	333
4th Day of Retreat	444
5th Day of Retreat	555
6th Day of Retreat	666
7th Day of Retreat	777
8th Day of Retreat	888
9th Day of Retreat	999
10th Day of Retreat	1111
1st Day of Practice Round Two	99
2nd Day of Practice Round Two	88
3rd Day of Practice Round Two	77
4th Day of Practice Round Two	66
5th Day of Practice Round Two	55
6th Day of Practice Round Two	44

7th Day of Practice Round Two	33
8th Day of Practice Round Two	22
9th Day of Practice Round Two	11

You may be asking what version of the conjuration you should recite. You can use any of the classical versions in the text. I will present my own modified rendition of the text, but you are not under any obligation to use this version. It simply is the one I believe from direct experience will render maximum benefit at this stage.

"In the name of Allah, the All-encompassing, the Everlasting, the Preeternal, the bright light of whose countenance fills the world, to which He gave the power of His attraction. The fear of His dominion is upon every angel, jinni, human, devil, and sovereign. Therefore, all of His creatures were in awe of Him, and the cherubim, from their highest location, surrendered, humbled themselves, and prostrated. The cherubim, the angels, and the masters of the Ruhaniah answered the summons of His great Supreme Name to whoever uttered it. They hurried with the answer and the self-evident proof written on the surfaces of the hearts of the users. Badūḥ Ajhazat [بدوح أجهزت]. I adjure you O servitors of this great covenant Gabriel (x3), Michael (x3), Israfel (x3), Azrael (x3), Ṭahīṭmīghīlial (x3), Metatron (x3),

Sharnṭiel (x3), Derdiel (x3), Ṭalhekfial (x3), Mehdial (x3, and the spiritual spirits from the celestials, stellar, planetary, fiery, aerial, watery, earthly, and the pure, righteous and faithful ghosts to answer my abjuration and aid and assist me in the affairs of the physical and spiritual world by all the means contained within your power. I ask you to infuse me [state your full name] with a power from your power that outpours into my spirit, soul, and body from the spiritual world, that lifts the veil between you and me and strengthens me in my spiritual practices. O servitors of these names Birhatīh (x3), Tatliḥ (x3), Mazjal (x3), Tarqabin (x3), Ghalmash (x3), Qalnahūd (x3), Kaẓhīr (x3), Barhayūlā (x3), Qazmaz (x3), Qabarāt (x3), Kaydahūlā (x3), Shamkhāhīr (x3), Bikahṭahūniyah (x3), Ṭūnish (x3), Karīr (x3), Ṭūrān (x3), Bazjal (x3), Barhash (x3), Khūṭīr (x3), Barshān (x3), Namaoshalkh (x3), Bashkaylakh (x3), Anghalalīṭ (x3), Ghayāhā (x3), Shamkhāher (x3), Shamhāhīr (x3), Bisharesh (x3), Shamkhā Barūkh (x3), O servants of these names, I entreat you to make haste to comply with what you are commanded to do, by the right of this pact that was exacted from you, by the honor of Him who is mighty in the power of His might. 'Fulfill the covenant of God when you have entered into it, and break not your oaths after you have confirmed them; indeed you have made God your surety'.

Make a Declaration of Commitment

This is your own personal vow of devotion to the Divine and your promise to use this knowledge for good. I am not going to dictate to you what is in your heart and what you can and can't do. However, I will advise you to be as sincere and serious about this as you can. The servitors will measure your heart and if they sense your insincerity or inability to live up to your promises they may very well abstain from appearing. Should you also fail in your end of the agreement, your entire effort here will collapse later on. This is a contract and if you break your side of it, the servitors will pull away from you, possibly never to return, and might even turn on you.

Sleep On It

Dreams are a gateway to the unconscious and they can also be gateways to the spirit world. Many times jinn visit in dreams, or more accurately, they visit you while you are asleep then influence your dreamscape. The same also can be said of the servitors of the conjuration. This is why you want to keep your eyes open in the dream world for dreams that are extraordinary and that carry

deep symbolism. They will be of the highly lucid kind, so they will not even feel like dreams.

104 Write the names on your arms and the two primary servitors on the palms of your hands to make sure you get maximum results. I would also recommend that you chant as many of the names as you can and the conjuration, should you have it memorized, in your head as you fall asleep. You may also want to wrap the talismans in a white cloth and place them underneath your pillow. The combination of all these steps will guarantee that you enter into the dream world connected and open to any communications from the servitors.

Final Thoughts

Do everything right and, by the end of this entire process, you will have undergone a substantial and powerful experience that firms the bond between you and the servitors. There is no way even to begin to encapsulate all that you potentially can experience throughout this process. You may indeed hear and see things physically, have objects moved around you, see physical lights materialize out of thin air, or even encounter other

manifestations that defy your imagination. The key thing is not to be scared and not be tempted to cut the operation at the first sign of something happening. Keep going until its completion.

You may very well receive a key or added information, not covered in this chapter, as a sign between you and the servitors. Keep that information private and don't share it with anyone. You will be able to recite the conjuration seven times and call on the servitors and get almost instant results. You will find many applications in the translation of al-Buni's treatise and spells using individual names. These all are reliant on the fact that you have done some form of service to the conjuration and can quickly tap into the names.

You are standing at the threshold of amazing new levels of magical experiences. Treasure this Red Sulfur and may it help you like it has helped many throughout the centuries. Good luck!

Berhatiah: Ancient Magick Conjuration of Power

Exegesis of the Berhatiah

By

Ahmed Al-Buni

In the name of God, Most Merciful and Compassionate. All praise is due God, Lord of the Worlds. The pious will have the final victory. Aggression is only against oppressors. God bless our master Muhammad, the unlettered prophet, and all his family and Companions and give them abundant peace.

Now to our topic: Know, O student—may God support me and you with a spirit from Him—that the names of the Berhatiah are the conjuration relied upon since ancient times. The ancients called it *the Ancient Pact, the Mighty Covenant, the Guarded Secret, the Stored Treasure, the Ancient Pact, and Red Brimstone*. It was

spoken of by sages of old, then by master Solomon, son of David (peace be upon them both); then by Asaph, son of Berechiah; then by the sage Klaphitrius; then

by his pupils; and so on down to our present day. It is a mighty conjuration to which no angel will refuse to come and that no jinni, afrit, rebellious devil, or demon will disobey. The knowledge of any student who does not have it or is not familiar with it will be devoid of blessing. In summary, these names are a conjuration of profound significance and abundant blessing and proof, substitutes for all other spells and conjurations. It can be used for everything—for calling down Kings, summoning Aides, attraction, repelling, spirit possession, conquering, concealment, revelation, and anything else one desires, whether good or evil.

If one recites it any time, with completely clean clothes and body, in a clean place, after burning fragrant incense, sitting a skilled scryer down, giving him a polished mirror or a bottle filled with clear water, and placing a clean white cloth on his head, his eyes a cubit and a half away, and at the start of it names any King or Aide one desires (or both together), they will come to one and answer any question one asks. It is the head and foundation of the spiritual sciences, so whoever learns it will not need anything else. It is twenty-eight names, according to the number of letters in the Arabic

alphabet and of lunar mansions: each name corresponds to a letter and a mansion.

The first name is *Birhatīhin* [برهتيه], has the scale of *tif'alih*, and consists of a *ba'* marked with one diacritic and voweled with a *kasra [ee sound]*, followed by an unvoweled *ra'*, followed by a *ha'* voweled with a *fat'ha [a sound]*, followed by a *ta'* marked with two upper diacritics and voweled with a *kasra*, followed by an unvoweled *ya'* marked with lower diacritics, followed by a *ha'* nunated with two *kasras [in sound]*. The final letter of every remaining name is likewise nunated with two kasras. The letter corresponding to it is *alif*, and the mansion corresponding to it is Al-Sharatain. Its meaning in Arabic is "Most Holy" and, according to another view, "Most Glorified." 109

The following are some of its properties:

If one writes it thirty-five times on a clean white dish, washes it off, and gives it to drink to a woman having difficulty giving birth, she will deliver with the permission of God Most High.

If one having difficulty earning a living uses it a hundred times a day for forty days, God will open the gate of independence from others to him.

If one writes it on one's right palm seven times and licks it off on an empty stomach, one will memorize everything one hears and never forget it.

The second name is *Karīrin* [كريرن], has the scale of *fa'il* and consists of a *kaf* voweled with a fat'ha, followed by a *ra'* voweled with a kasra, followed by an unvoweled *ya'*, followed by a nunated *ra'*. The letter corresponding to it is the *ba'* marked with one diacritic, and the mansion corresponding to it is al-Butain. In Arabic it means "the God of all things" and, according to another view, "O God."

The following are some of its properties:

If one makes a habit of reciting it a hundred times every night, one will be able to see jinn, and they may even become one's servants.

If one writes it eleven times on a piece of paper and places it among the merchandise of a trader, the goods will not be stolen. If one writes it on a dish with clear water and washes a sore eye with it seventeen times for three days, God Most High will cure it.

If one writes "برهتيه كرير" on a food and gives it to someone, love for one will take possession of that person's heart. The same will happen if one says them both over water and someone drinks of it. If they are both engraved on an amber ring and carried by a virgin girl not sought in marriage, she will be proposed to before long. If they are both written and placed among merchandise that has remained unsold, they will sell with much profit.

The third name is *Tatlīhin* [تتليه], has the scale of *taf'il*, and consists of a *ta'* marked with two upper diacritics and voweled with a fat'ha, followed by an unvoweled *ta'* marked with two upper diacritics, followed by a *lam* voweled with a kasra, followed by an unvoweled *ya'* marked with two lower diacritics, followed by a nunated *ha'*. The letter corresponding to it is *jim*, and the mansion corresponding to it is Al-Thuraiya. In Arabic it means "the Most Holy and Omnipotent," and according to another view, "the Most Glorified and Holy"; and according to another view, "the Omniscient"; and according to another view, "Protector."

The following are some of its properties:

If one writes it thirteen times on a tin plate and places it in a house that has bedbugs, they will leave it with the

permission of God Most High.

If one recites it seventy times every day, one will die rich

and Allah will bless one with good livelihood.

If a dispute arises between a man and his wife, the man should write it seventy times on gazelle parchment using musk and saffron and carry it on his head and his wife will make amends with him with the permission of God Most High.

If one regularly recites *Birhatīhin Karīrin Tatlīhin* [برهتيه كرير تتليه], celestial and terrestrial spirits will be under one's control.

The fourth name is *Ṭūrānin* [طوران], has the scale of *fu'lan*, and consists of an unpointed *ta'* voweled with a *damma*, followed by an unvoweled *waw*, followed by a *ra'* voweled with a fatḥa, followed by an *alif*, followed by a nunated *nun*. The letter corresponding to it is the unpointed *da'*, and the mansion corresponding to it is Al-Dabaran. In Arabic it means "O Living One" and according to another view, "O Giver of Life."

The following are some of its properties:

Whoever writes it five times along with the last four verses of Sura al-Hashr, three *ha*'s [هـ هـ هـ], and five *hamzas* [ء ء ء ء ء] and carries it will be safe from the sway of humankind, jinn, and tyrants. 113

If one recites it against an oppressor one thousand times every night and, after every hundred, charges the servants of the name to take revenge on him, three days will not pass without God taking revenge on him.

If one writes it twenty-one times on a loaf of bread or dried bread and gives it to a prisoner, and the prisoner divides it into two halves and eats each one, God will give him a good deliverance by His favor and generosity.

If one writes "برهتيه كرير تتليه طوران" on a piece of paper and hangs it on someone who is possessed, he will regain consciousness and the jinni who was possessing him will burn, and if he is under a spell, it will be broken and nothing will affect him.

If one writes them and washes them off with rose water and rubs it on one's face and pursues one's need, it will be fulfilled with the permissibon of God Most High.

If one writes "طوران كرير" on the forehead of a *mandal* scryer, he will see with precision. If one recites them

both in seclusion while burning fragrant incense, one will succeed in one's work, all celestial and terrestrial spirits will obey one, and one's needs, whatever they may be, will be fulfilled.

The fifth name is *Mazjalin* [مزجل], has the scale of *maf'al*, and consists of a *mim* voweled with a fat'ha. followed by an unvoweled *zay*, followed by a *jim* voweled with a fat'ha, followed by a nunated *lam*. The letter corresponding to it is *ha'*, and the mansion corresponding to it is al-Haq'a. In Arabic it means "O Ever Subsistent One" and, according to another view. "O Existent One."

The following are some of its properties:

If one writes it in a cup or on a dish seven times, along with the eight names of the Tahatil, washes it off, and has a woman unable to conceive drink it seven times over seven days, when she is not having her period, and her husband has intercourse with her, she will conceive by the permission of God Most High. The Eight Names of the Tahatil are as follows: "للطهطيل مهطهطيل قهطيطيل فهطيطيل نههططيل جهلططيل لحهططيل لمقفنجل."

And if one recites it fifty times every day, Allah will forgive him his sins and bless him with a visitation to

His prophet's grave before he dies, he will attain a high status, and everyone who sees him will love him.

The sixth name is *Bazjalin* [بزجل], also has the scale of *maf'al*, and consists of a *ba'* marked with one diacritic and voweled with a fat'ha, followed by an unvoweled *zay*, followed by a *jim* voweled with a fat'ha, followed by a nunated *lam*. The letter corresponding to it *waw*, and the mansion corresponding to it is al-Haq'a. In Arabic it means "O Loving One," and according to another view, "O God"; and according to another view, "O Subduer"; and according to another view, "O Unique One"; and according to another view, "O One." 115

The following are some of its properties:

If one writes it on a piece of red paper before sunrise on Thursday, before speaking to anyone, and then states one's need and throws the piece of paper into the sea, God will fulfill one's need on Friday [or during the week]. It was by this name that Venus ascended to the sky.

If one puts three pebbles of salt in some water, recites *Mazjalin Bazjalin* over it sixty-six times, and gives it to someone who is under a spell or who is bound, and that person bathes with it, the spell will be broken and his bond will become undone with the permission of God.

Whoever recites them both for anything will quickly succeed in it.

116 The seventh name is *Tarqabin* [ترقب], has the scale of *taf'al*, and consists of a *ta'* marked with two upper diacritics and voweled with a fat'ha, followed by an unvoweled *ra'*, followed by a qaf voweled with a fat'ha. followed a nunated *ba'* marked with one diacritic. The letter corresponding to it is *zay*, and the mansion corresponding to it is al-Dhira'. In Arabic it means "O Complete One."

Among its properties is that if one writes it on Friday with the words of God Most High "كلما دخل عليها زكريا المحراب وجد عندها رزقا قال يا مريم أنى لك هذا قالت هو من عند الله إن الله يرزق من يشاء بغير حساب" and this magic square as you see it, incenses it with aloeswood and benzoin, and hangs it in one's store, customers will rush to one from everywhere.

100	1	7	200
200	100	1	7
7	200	100	1
1	7	200	100

The eighth name is *Barhashin* [بر هش], has the scale of *taf'al*, and consists of a *ba'* marked with one diacritic and voweled with a fat'ha, followed by an unvoweled *ra'*, followed by a *ha'* voweled with a fat'ha, followed by a nunated *shin* marked with diacritics. The letter corresponding to it is the unpointed *ha'*, and the mansion corresponding to it is al-Nathra. In Arabic it means "O Allah, it is Your servant, answer him" and, according to another view, "O Omnipotent One." It is the glorification of Mīkā'īl [ميكائيل] (peace be upon him).

The following are some of its properties:

If one writes it eleven times on a yellow piece of paper
118 at the end of the month of Ramadan, fumigates it with sandalwood, writes these talismans with it, and hangs it from a date palm having yellow branches, in the name of the person for whom it is written, he will be afflicted with many illnesses until he dies (fear God Most High).

If one recites *Tarqabin Barhashin* one thousand two hundred nine times and, after every hundred, charges their servants to bring anyone one desires, that person will quickly come to one. Their servants are Zaḥrāyīl [زحرايل] and Shayṭāyīl [شيطايل], their incenses are aloeswood and frankincense, and their time of recitation is midnight.

The ninth name is *Ghalmashin* [غلمش], has the scale of *taf'al*, and consists of a pointed *ghayn* voweled with a fat'ha, followed by an unvoweled *lam*, followed by a *mim* voweled with a fat'ha, followed by a nunated, pointed *shin*. The letter corresponding to it is the unpointed

ta', and the mansion corresponding to it is al-Tarfa. In Arabic it means "O Praiseworthy One, O Glorious One" and, according to another view, "O King." It is the one that shows the student proof. 119

The following are some of its properties:

If one recites it three hundred times every night and says after every hundred, "Be charged, O servants of these names, with going to N. in the image of N. and commanding him to such and such," three days will not pass without the need being fulfilled, provided that one abstains from meat and its byproducts and fasts.

If you write it on a white piece of paper eleven times in separate letters, insert it into a seal, encircle it with it, and fumigate it with something belonging to the target, it will be a burning fire, provided that you calculate the name of the target and see which nature predominates in it: if it is fiery, burn it; airy, suspend it in the wind; watery, throw it in water; or earthy, bury it in the earth and, according to what is known to anyone having the slightest knowledge of this art, three days will not pass without the target coming.

If one wishes to drive out jinn from a place, then one should burn cinnamon root in it and recite the name one thousand three hundred seventy times and they will be driven out.

If one wishes them to return, then let one burn aloeswood soaked in rose water and say the foregoing name backwards, like this: *Shamlagh* [شملغ], with a pointed *shin* voweled with a fat'ha, followed by an unvoweled *mim*, followed by a *lam* voweled with a fat'ha, followed by a nunated *ghayn*. Then one says, "By the right of this name, O angels, allow the jinn to return to their places and to what they were charged with. God bless you."

The tenth name is *Khūtīrin* [خوطير], has the scale of *fu'il*, and consists of a pointed *kha'* voweled with a *damma*, followed by an unvoweled *waw*, followed by an unpointed *ta'* voweled with a kasra, followed by an unvoweled *ya'* marked with two lower diacritics. followed by a nunated *ra'*. It is said that the *kha'* is voweled with a fat'ha, but the most reliable position is the one we have given. The letter corresponding to it is the *ya'* marked with two lower diacritics, and the mansion corresponding to it is al-Jabha. In Arabic it means "O Strong One" and, according to another view. "O Firm One, O Knowing One, O Wise One."

The following are some of its properties:

If one writes it with Sura al-Tariq on a piece of paper, in separate letters, and hangs it on a child, it will be safe from jinn, the Qarin, and the evil eye.

If one recites it seventy times every day, God will endow one with awe, one will memorize everything one hears, and wisdom will burst forth from one's heart.

If one inscribes "مزجل بزجل ترقب برهش غلمش خوطير" on an iron ring, in its hour and day, and someone occupied with shooting or sword fighting wears it, God Most will strengthen him in his occupation and he will surpass his companions in that art.

If one writes it on a clean dish, washes it off with water, and has a pack animal with a stomach ache drink it, it will instantly be cured.

If one writes it on tanned wolf skin and buries it under a doorstep of a house or city, no dog will enter through that door so long as the skin remains buried.

If one recites it on an apple seven times in the name of a person one desires and then gives it to such person, love of one will become rooted in his heart and he will

always seek one's pleasure.

If a king inscribes it on a plate of pure gold and carries

it with him, he will inspire his army with awe.

If one inscribes "مزجل بزجل ترقب برهش غلمش خوطير" with the words of Him Most High "وإنا على ذهاب به لقادرون" on a black lead seal in the first hour of Saturday. fumigates it with carnation, and lowers it into a well using a black wool thread, its water will subside with the permission of God Most High.

If one writes "خوطير" with "خوطيش" on his palm, recites them both, and points at any Aide, he will yield to one. obey one, and fulfill one's need.

The eleventh name is *Qalnahūdin* [قلنهود], has the scale of *Ḥadramawt*, and consists of a *qaf* voweled with a fat'ha, followed by an unvoweled *lam*, followed by a *nun* voweled with a fat'ha, followed by a *ha'* voweled with a damma, followed by an unvoweled *waw*, followed by nunated *dal*. The letter corresponding to it is *kaf*, and the mansion corresponding to it is al-Kharatan. In Arabic it means "O Firm One," and according to another view, "O All-hearer, O All-seer"; and according to another view. "O All-hearer, O Originator"; and according to another view, "O Enricher"; and according to another view, "O

All-encompassing One."

The following are some of its properties:

If a person recites it twenty times to someone afflicted by a jinni or having fits, while burning amber skin, benzoin, frankincense, liquid storax, whatever is inside him will speak with the permission of God Most High. If the jinni possessing such a person does not leave, then recite all the names seven times and it will leave. After that, write an amulet for him and hang it on him and it will never return to him.

The twelfth name is *Barshānin* [برشان], has the scale of *rahman*, and consists of a *ba'* marked with one diacritic and voweled with a fat'ha, followed by an unvoweled *ra'*, followed by a pointed *shin* voweled with a fat'ha, followed by an *alif*, followed by a nunated *nun*. The letter corresponding to it is *lam*, and the mansion corresponding to it is al-Sarfa. In Arabic it means "O All-encompassing One" and, according to another view, "O God, O Almighty."

The following are some of its properties:

If one inscribes the name with the Solomonic Peace on a tin ring and pursues one's need with it, it will be fulfilled

with the permission of God Most High.

If one wishes to summon spirits for anything, one

should frequently recite "*Qalnahūdin Barshānin* [قلنهود برشان]," burn frankincense and mahaleb, and request the spirits and they will come to one and speak to one about everything one desires.

The thirteenth name is *Kaẓhīrin* [كظهير], has the scale of *takrim*, and consists of a *kaf* voweled with a fat'ha. followed by an unvoweled, raised *za'*, followed by a *ha'* voweled with a kasra, followed by an unvoweled *ya'* marked with two lower diacritics, followed by a nunated *ra'*. The letter corresponding to it is *mim*, and the mansion corresponding to it is Al- 'awa. In Arabic it means "Glory be to God," and according to another view, "O Strong One, O Firm One"; and according to another view, "O Merciful One." It is the glorification of Jonas (peace be upon him).

The following are some of its properties:

If one inscribes it on a sheet of copper as a 5x5 square. in separate letters, and hangs it in a house, it will be safe from burglars and burning. And whoever wishes to torture jinn should frequently recite it.

The fourteenth name is *Namū Shalakhin* [نمو شلخ], has the scale of *Banu Qamar*, and consists of a *nun* voweled with a fat'ha, followed by a *mim* voweled with a damma, followed by an unvoweled *waw*, followed by a pointed *shin* voweled with a fat'ha, followed by a nunated, pointed *kha'*. The letter corresponding to it is *nun*, and the mansion corresponding to it is Al-Simak. In Arabic it means "O God, O Almighty," and according to another view, "I am God, the safety of the frightened"; and according to another view, "O Almighty, You are God"; and according to another view, "O God, O Strong One, O Firm One"; and according to another view, "O God, O He."

The following are some of its properties:

If one writes it seventeen times on a leaf of a virgin palm tree, before sunrise on Saturday, along with the words of Him Most High "فلا اقتحم العقبة وما أدراك ما العقبة فك رقبة" three times in separate letters [ف ل ا ا ق ت ح م ا ل ع ق ب ة و م ا أ د ر ا ك م ا ل ع ق ب ة ف ك ر ق ب ة], and hangs it on someone suffering from a cough, he will stop coughing.

If a prisoner persistently recites it, God Most High will set him free. If one writes "قلنهود برشان كظهير نمو شلخ" on the garment of someone who is bleeding, he will

immediately stop bleeding.

If one takes a piece of asphalt, writes the name of one's
126 enemy at the top of it, "نمو شلخ" on the right side of it. "برهيولا" on the left side of it, and "خلشو عن الو يهرب" on the center of it; charges the servants of the names to inflict any kind of torture one wishes; nails it to the ground or an eastern wall using four nails; fumigates it with coriander and bdellium; and recites the names over it, one will attain what one seeks concerning one's enemy.

The fifteenth name is *Barhayūlā* [برهيولا], has the scale of *fay'alula*, and consists of with a *ba'* marked with one diacritic and voweled with a fat'ha, followed by an unvoweled *ra'*, followed by a ha' voweled with a fat'ha. followed by a *ya'* marked with two lower diacritics and voweled with a damma, followed by an unvoweled *waw*, followed by a *lam* voweled with a fat'ha, followed by an *alif*. The letter corresponding to it is *sin*, and the mansion corresponding to it is al-Ghafr. In Arabic it means "Glory be to God," and according to another view, "I am God, the safety of the frightened"; and according to another view, "O Protector, O All-hearer": and according to another view, "O God, my spirit stands for Your Spirit through Your will." It is the glorification of Abraham (peace be upon him).

The following are some of its properties:

If one loses something, then one should write it on a piece of a paper, insert it into a 3x3 magic square or the like, write "برهيولا" around it seven times, and hang it inside the house where one lost the thing and it will return to one with the permission of God Most High.

If one wishes to see something in one's dream, then one should perform an ablution, pray six rakas with two *taslimas* per raka, write *Barhayūlā* [برهيولا] seven times on one's right palm, say, "Be charged, O servants of this noble name, and show me such and such," and sleep and one will see it with the permission of God Most High.

The sixteenth name is *Bashkaylakhin* [بشكيلخ], has the scale of *maf'aylal*, and consists of a *ba'* marked with one diacritic and voweled with a fat'ha, followed by a pointed, unvoweled *shin*, followed by a *kaf* voweled with a fat'ha, followed by an unvoweled *ya'* marked with two lower diacritics, followed by a *lam* voweled with a fat'ha, followed by a nunated, pointed *kha'*. The letter corresponding to it is '*ayn*, and the mansion corresponding to it is al-Zubana. In Arabic it means "O Giver of Security" and, according to another view, "Mighty is God, Most Merciful and Compassionate."

The following are some of its properties:

If one writes it seven times on a piece of paper on Tuesday
128 with the following words and hangs it on someone with conjunctivitis, he will cured of it with the permission of God Most High: "O my two seers, by Jacob I seek for you protection from what he sought protection from when he was stricken with grief, when the bearer of good news brought Joseph's shirt. By the right of Jacob go. O conjunctivitis." If a distressed person uses it seventy times every night, God will dispel his distress and worry and settle his debt.

The seventeenth name is *Qazmazin* [قزمز], has the scale of *maq'ad*, and consists of a *qaf* voweled with a fat'ha, followed by an unvoweled *zay*, followed by a *mim* voweled with a fat'ha, followed by a nunated *zay*. The letter corresponding to it is *fa'*, and the mansion corresponding to it is al-Iklil. In Arabic it means, "O All-vigilant One" and, according to another view, "Mighty is God, Most Merciful and Compassionate." It is the glorification of Jesus (peace be upon him).

The following are some of its properties:

If one writes it on a new blue silk cloth along with the following magic square, places it in a bag of dirhams

with a few dirhams, hangs the bag from a boxthorn branch, fumigates it with raw ambergris and musk, and recites the entire conjuration over it a hundred times on Thursday night, blessing will descend into that bag and the dirhams inside it will never run out after that. Whoever wishes to be rescued from an enemy should frequently recite *Bashkaylakhin Qazmazin* [بشكيلخ قزمز].

10	50	1000
1000	10	50
50	1000	10

The eighteenth name is *Anghalaṭīṭin* [انغلليط], has the scale of *aqta'a dhib*, and consists of a *hamza* voweled with a fat'ha, followed by an unvoweled *nun*, followed by a *ghayn* voweled with a fat'ha, followed a *lam* voweled

with a fat'ha, followed by a *lam* voweled with a kasra. followed by an unvoweled *ya'* marked with two lower diacritics, followed by a nunated, unpointed *ta'*.

The letter corresponding to it is *sad*, and the mansion corresponding to it is al-Qalb. In Arabic it means "O Great One, O All-wise One," and according to another view, "O All-wise One, O All-knowing One, O Generous One"; and according to another view, "the Most Merciful and Compassionate."

The following are some of its properties:

If one writes it with Sura al-Fil on an unfired potsherd. then pulverizes it and throws it in the direction of the house of one's enemy, its inhabitants will depart.

If one recites *Anghalalīṭin* [انغلليط] many times and then intends the extinguishing of a fire, it will be extinguished. If one writes it in a bowl, washes it off with water, and sprinkles it in a place in which are apparitions, they will depart from it.

The nineteenth name is *Qabarātin* [قبرات] and has the scale of *rahamat* and, according to another view. *rahman*. It consists of a *qaf* voweled with a fat'ha. followed by a *ba'* marked with one diacritic and

voweled with a fat'ha according to the first view and unvoweled according to the second, followed by a *ra'* voweled with a fat'ha, followed by an *alif*, followed by a nunated *ta'* marked with two upper diacritics. The letter corresponding to is *qaf*, and the mansion corresponding to it is al-Shawla. In Arabic it means "O Almighty," and according to another view, "O Enduring One"; and according to another view, "O Forbearing One"; and according to another view, "O All-wise One"; and according to another view, "O Protector, O Generous One"; and according to another view, "Mighty is Allah, the Protector, the Generous."

The following are some of its properties:

Whoever writes it with the words of Him Most High "فاليوم ننجيك ببدنك لتكون لمن خلفك آية وإن كثيرا من الناس عن آياتنا لغافلون" and carries it will be safe from pestilence and enemies. Whoever makes a habit of reciting it sixty times a day will never see a misfortune.

The twentieth name is *Ghayāhā* [غياها], has the scale of *hayaha*, and consists of a pointed *ghayn* voweled with a fat'ha, followed by a *ya'* marked with two lower diacritics, followed by an *alif*, followed by a *ha'* voweled with a fat'ha, followed by an *alif*. The letter corresponding to is *ra'*, and the mansion corresponding to it is al-Na'a'im.

In Arabic it means "O Generous One, O Subduer," and according to another view, "O Generous One, O Judge": and according to another view, "O Almighty One, O Overpowering One."

Among its properties is that if one writes it with red lead ninety times with the words of Him Most High "انه على رجعه لقادر" three times in separate letters [ا ن ه ع ل ى ر ج ع ه ل ق ا د ر] and has a bleeding woman drink it. she will stop bleeding.

The twenty-first name is *Kaydahūlā* [كيدهولا], has the scale of *fay'alula*, and consists of a *kaf* voweled with a fat'ha, followed by an unvoweled *ya'* marked with two lower diacritics, followed by an unpointed *dal* voweled with a fat'ha, followed by a *ha'* voweled with a damma, followed by an unvoweled *waw*, followed by a *lam* voweled with a fat'ha, followed by an *alif*. The letter corresponding to it is the pointed *shin*, and the mansion corresponding to it is al-Balda. In Arabic it means "the Almighty is God," and according to another view, "O Preeternal One, O Triumphant One, O He who has power over all things"; and according to another view, "O Swift One."

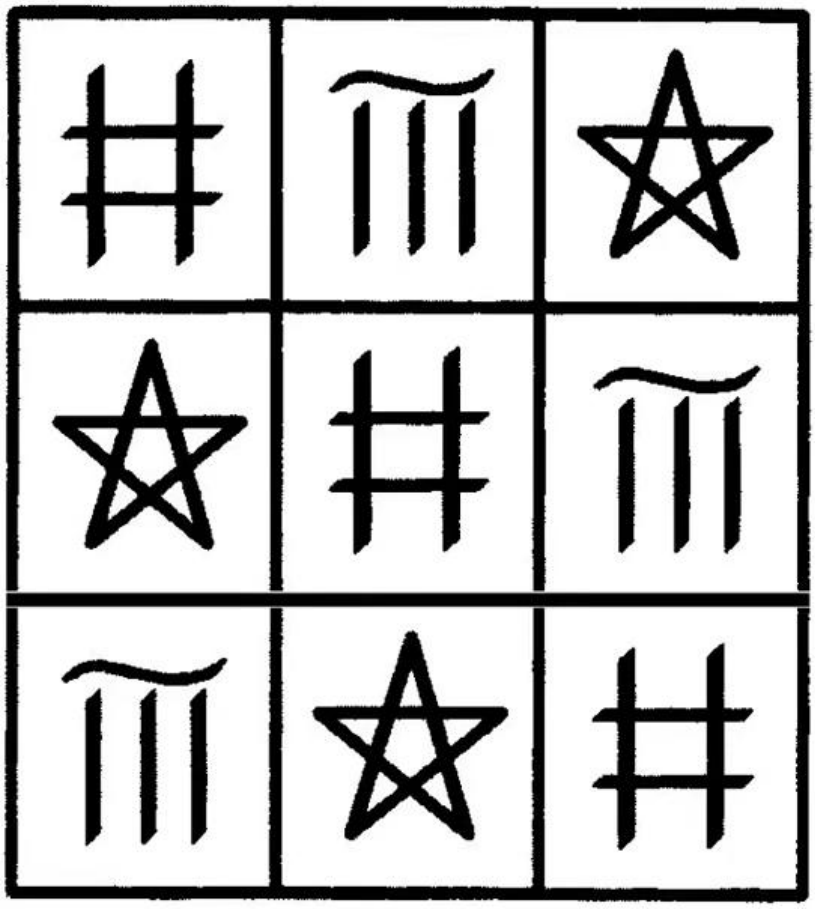
The following are some of its properties:

If one writes it a hundred times with the words of Him Most High:

"وألق ما في يمينك تلقف ما صنعوا إنما صنعوا كيد ساحر" قال موسى ما جئتم به السحر" and "ولا يفلح الساحر حيث أتى "إن الله سيبطله إن الله لا يصلح عمل المفسدين in separate letters [ك ي د ه و ل ا و أ ل ق م ا ف ي ي م ي ن ك ت ل ق ف م ا ص ن ع و ا إن م ا ص ن ع و ا ك ي د س ا ح ر و ل ا ي ف ل ح ا ل س ا ح ر ح ي ث أ ت ى ق ا ل م و س ى م ا ج ئ ت م ب ه ا ل س ح ر إن ا ل ل ه س ي ب ط ل ه إن ا ل ل ه ل ا ي ص ل ح ع م ل ا ل م ف س د ي ن] around this magic square that you see, and a bewitched person carries it, the spell over him will be broken with the permission of God Most High.

If one recites *Qabarātin Ghayāhā* [قبرات غياها] to a scryer, his vision will be taken away so that he will not be able to see again.

If one wishes to completely attain what the best masters attained, one should seclude onself according to the conditions of seclusion and continuously recite *Ghayāhā Kaydahūlā* [غياها كيدهولا] and, after every hundred, recite the Names of the Tijan once and one will attain one's wish.



The twenty-second name is *Shamkhāhīrin* [شمخاهر]. has the scale of *Jabra'il*, and consists of a pointed *shin* voweled with a fat'ha, followed by an unvoweled *mim*. followed by a pointed *kha'* voweled with a fat'ha, followed by an *alif*, followed by a *ha'* voweled with a kasra. followed by a nunated *ra'*. The letter corresponding to it is the *ta'* marked with two upper diacritics, and the mansion corresponding to it is Sa'd al-Dhabih. In Arabic it means "Exalted are You, O Most Exalted One. O All-knowing One." Among its properties is that if one writes it seven times on a dish and washes it off with clear water and sprinkles it on a place in which are ants. they will depart from it.

The twenty-third name is *Shamkhāhīrin* [شمخاهير] and has the scale and vowelization of the name before it except for an added, unvoweled *ya'* after the *ha'*. The letter corresponding to it is the *tha'* marked with three diacritics, and the mansion corresponding to it is Sa'd Bula'. In Arabic it means "O Judge," and according to another view, "O He, O He"; and according to another view, "O my Lord, O my Lord." Among its properties is that if one writes it fifteen times on a piece of paper and burns it in a place in which are mosquitoes, they will depart from it.

The twenty-fourth name is *Shamhāhīrin* [شمهاهير] and has the scale and vowelization of the word before it except for a ha' in place of the *kha'*. The letter corresponding to it is the pointed *kha'*, and the mansion corresponding to it is Sa'd al-Su'ud. In Arabic it means "O Almighty One, O Omnipotent One" and, according to another view, "O Protector, O Invincible One, O Overpowering One."

The following are some of its properties:

If one writes it a hundred times with the words of Him Most High "وألقينا بينهم العداوة والبغضاء إلى يوم القيامة" and the names of two individuals who get together for something that displeases Allah, hostility will occur

between them and they will intensely hate one another. If you want to know whether the spirits have come to you during any operation, say *Shamkhāhīrin Shamhāhīrin* [شمخاهير شمهاهير] a hundred times, then say, "If you have come, O spirits, then show me a ray of your light" and a light resembling a sunray will appear.

The twenty-fifth name is *Bikahṭahawnayhin* [بكهطهونيه]. has the scale of *fa'fa'awnayh*, and consists of a *ba'* voweled with a kasra, followed by a *kaf* voweled with a fat'ha, followed by an unvoweled *ha'*, followed by an unpointed *ta'* voweled with a fat'ha, followed by a *ha'* voweled with a fat'ha, followed by an unvoweled *waw*. followed by a *nun* voweled with a fat'ha, followed by an unvoweled *ya'* marked with two lower diacritics. followed by a nunated *ha'*. According to another view. it is *Bikahṭahṭahawanayyahin* [بكهطهطهونيه], with the second *ha'* unvoweled , the *waw* voweled with a fat'ha. the *ya'* doubled and voweled with a fat'ha, and the *ha'* after it nunated with two kasras. According to another view, it is *Bikahṭūnayhin* [بكهطونيه], having the measure of *bifa'lunayh*, with the voweling of the *ta'* with a damma and the omission of the *ha'* following it. And according to another view, it is *Bikahṭahwaṭawnayhin* [بكهطهوطونيه], with the addition of an unvoweled *ha'* and the voweling of the second *ta'* with a fat'ha. The first view is the correct one. The letter corresponding to

it is the pointed *dhal*, and the mansion corresponding to it is Sa'd al-Akhbiya. In Arabic it means, "O Preeternal One" and, according to another view, "O Enduring One." Among its properties is that if whoever writes it seventy times on a dish and drinks it on an empty stomach will be safe from hunger.

The twenty-sixth name is *Bashārishin* [بشارش], has the scale of *manasir*, and consists of a *ba'* marked with one diacritic and voweled with a fat'ha, followed by a pointed *shin* voweled with a fatḥa, followed by an *alif*, followed by *ra'* voweled with a kasra, followed by a nunated, pointed *shin*. The letter corresponding to it is the pointed *dad*, and the mansion corresponding to it is Fargh al-Muqaddam. In Arabic it means "O He who is able to do all things." Among its properties is that if one regularly recites it an indefinite number of times, one will be safe from thirst, one's spirit will be cleansed and shielded from capricious thoughts, and one's tongue will become eloquent.

The twenty-seventh name is *Ṭūnashin* [طونش], has the scale of *muhtad*, and consists of a *ta'* voweled with a damma, followed by an unvoweled *waw*, followed by a *nun* voweled with a fat'ha, followed by a nunated, pointed *shin*. According to another view, it is *Ṭawshin* [طوش], having the measure of *'awf*; according to

another, *Ṭarshin* [طرش], having the scale of *qard*; and according to another, *Ṭawyāshin* [طوياش], having the measure *faw'al*. The correct view is the first. The letter
138 corresponding to it is the raised *za'*, and the mansion corresponding to it is Fargh al-Mu'akhkhar. In Arabic it means "O Grateful One" and, according to another view. "He is God, the Generous." The following are some of its properties: If one writes it in a magic square and with it al-Fatiha [Quran 1] eleven times and hangs it on a crying child, it will stop crying and being scared. If one has a need and wants it fulfilled, one should recite it eighty times in prostration after the nightfall prayer and ask God to fulfill one's need and it will be fulfilled.

As for the other versions, I know nothing of their commentaries. Among the properties of *Ṭawshin* [طوش] is that if one writes it twenty times on a piece of paper with ninety *sads* [ص] and hangs it on someone with a headache, it will go away. The properties of *Ṭawyāshin* [طوياش] are the same as those of *Ṭūnashin* [طونش] except that its magic square is of 5x5. As for *Ṭarshin* [طرش], I have no knowledge of its property.

The twenty-eighth name is *Shamkhā Bārūkhin* [شمخا باروخ], has the measure *fa'la fa'ul*, and consists of a pointed *shin* voweled with a fat'ha, followed by an unvoweled *mim*, followed by a pointed *kha'* voweled

with a fat'ha, followed by an *alif*, followed by a *ba'* marked with one diacritic and voweled with a fat'ha, followed by an *alif*, followed by a *ra'* voweled with a damma, followed by an unvoweled *waw*, followed by a nunated, pointed *kha'*. The letter corresponding to it is the pointed *ghayn*, and the mansion corresponding to it is al-Rasha. In Arabic it means "the Almighty is God, the Generous." Among its properties is that if a one writes it with the words of Him Most High "ما جئتم به السحر إن الله سيبطله إن الله لا يصلح عمل المفسدين" on a dish and gives it to a bewitched person, the spell over him will be broken with the permission of God Most High.

If one writes the twenty-eight names on a sword and encounters anyone with it, one will defeat him and one's enemy will flee and be unable to face one.

If one writes them for a sick person, he will be cured, or for a bewitched person, the spell over him will be broken. If one recites them with Sura al-Yasin and then recites them both thirty-five times and pursues one's need, it will be fulfilled with the permission of God Most High.

Following are some of their benign properties and noble secrets:

If one wishes to attract benefit or ward off harm, then one should take the numerical values of the names of the seeker, the person being sought, and the need and
140 continue to subtract twenty-eight from the total until the remainder is twenty-eight or less. Then one takes such remainder and sees which name it matches, then takes the letter corresponding to the name and, during the night of its lunar mansion, writes it on a piece of paper the number of times equal to its numerical value and recites the name over it the same number of times. One then continues to subtract four from the total until the remainder is four or less and takes such remainder and sees which nature it corresponds to: if the remainder is one, one should place the paper close to a fire; two, bury it in the earth; three, suspend it in the wind; four, bury it in running water and one will achieve one's desire with the permission of God Most High. It has many other properties as well. One of the masters composed a poem about the twenty-eight names and cited in it some of their properties, saying:

I begin first with the name of Allah, praise,

And the purest blessings on the Prophet and those who came after.

After reflecting, O student who

Seeks the merits of knowledge, it will become plain and clear.

In *Barhatīhin* and *Karīrin* is a virtue.

Tatlīhin is the secret of the secret that fully shines.

Your saying, "*Ṭūrānin*": If you say it,

You will gain honor and respect in the eyes of others.

With *Mazjalin* and *Bazjalin*, one's honor will increase

And one will unravel the mysteries of the sciences and acquire them.

With *Tarqabin*, *Barhashin*, and *Ghalmashin* come,

When recited, merits that would narrow an open country.

With *Khūṭīrin*, one's glory will be glorified.

With *Qalnaḥudin*, so many secrets are revealed!

Your pronunciation of *Barshānin* begins with a fat'ha.

In *Kaẓhūrin* is a lofty secret possessing light.

So many subtleties of *Namū Shalakhin* have been expounded upon!

With *Barhayūlā*, everything can be hoped for.

In the seeker of *Bashkaylakhin* is honor, glory.

With *Qazmazin* their knowledge comes to us and is obtained.

Anghalalīṭin and *Qabarātin* they preferred.

To *Ghayāhā* and *Kaydahūlā* be devoted.

Shamkhāhirin, *Shamkhāhīrin*, *Shamhāhirin*,

Bikahṭahawnayhin, and *Bashārishin* are for all.

Ṭūnashin, *Shamkhā*, and *Bārūkhin*—all of these

Contain the secret of this entire pact.

So if you wish to live happy and honored,

Then persist in preferring this pact and beseech,

Even if you intend arousal, affection, love,

The attraction of sustenance, or prestige in the eyes of others.

Anything you wish, any

Need you desire, will come to you with ease.

If there is suspect against whom are impediments,

Or someone sentenced to prison for consecutive terms,

Then withdraw from inhabited areas and you will render victorious the one

Who has watchers (by the secret of that name, it will happen).

And fast seven days and avoid that which

Has or contains a soul, for it will harm you when you eat it.

Persist with this pact after every prescribed prayer

The number of times equal to the numerical value of *ha'* and *mim* and refuge will come.

For seven days continue and after it

The aim will definitely be quickly achieved.

Many versions of how to conjure with these glorious names have been related. The most reliable of them is that of Imam Shams al-Din al-Bahnasawi, which is as follows. You say: "*Birhatīhin* [برهتيه] [x2], *Karīrin* [كرير] [x2], *Tatlīhin* [تتليه] [x2], *Ṭūrānin* [طوران] [x2], *Mazjalin* [مزجل] [x2], *Bazjalin* [بزجل] [x2], *Tarqabin* [ترقب] [x2], *Barhashin* [برهش] [x2], *Ghalmashin* [غلمش] [x2], *Khūṭīrin* [خوطير] [x2], *Qalnahūdin* [قلنهود] [x2], *Barshānin* [برشان] [x2], *Kaẓhīrin* [كظهير] [x2], *Namū Shalakhin* [نمو شلخ] [x2], *Barhayūlā* [برهيولا] [x2], *Bashkaylakhin* [بشكيلخ] [x2], *Qazmazin* [قزمز] [x2], *Anghalalīṭin* [أنغلليط] [x2], *Qabarātin* [قبرات] [x2], *Ghayāhā* [غياها] [x2], *Kaydahūlā* [كيدهولا] [x2], *Shamkhāhirin* [شمخاهر] [x2], *Shamkhāhīrin* [شمخاهير] [x2], *Shamhāhīrin* [شمهاهير] [x2], *Bikahṭahawnayhin* [بكهطهونيه] [x2], *Bashārishin* [بشارش] [x2], *Ṭūnashin* [طونش] [x2], *Shamkhā Bārūkhin* [شمخا باروخ] [x2]. O Allah, by the right of *Kahkahīj* [كهكهيج], *Yaghṭashī* [يغطشي], *Balṭashghashghawīl* [بلطشغشغويل], *Amwīl* [أمويل], *Jald* [جلد], *Mahajmā* [مهجما], *Halmaj* [هلمج], *Warūdīh* [ورووديه], *Mahfayāj* [مهفياج] By your honor, I adjure you to seize their hearing and their sight. Glory be to Him who 'there is nothing whatsoever like unto him, and He is the All-hearing, the All-seeing' (Quran)."

It is the version agreed upon since ancient times. Asaph the son of Berechiah related it from Solomon the son of David (peace be upon them both). It is relied upon by most scholars. The next most reliable version is that of al-Imam al-Tusi, which is as follows. You say: "In the name of Allah, the All-encompassing, the Everlasting, the Preeternal, the bright light of whose countenance fills the world, to which He gave the power of the attraction of the fear of His dominion over every angel, jinni, human, devil, and sovereign. So all of His creatures fear Him, and the cherubim, from their highest location, surrender, humble themselves, prostrate, answer anyone who says the prayer of His great Supreme Name, and hurry with the answer and the self-evident proof written on the surfaces of the hearts of the users of *Badūḥ Ajhazat* [بدوح أجهزت]. It is incumbent upon you, O celestial and terrestrial spiritual spirits and servants of this great pact, to answer my call, fulfill my need, and be charged with such and such by the power of *Birhatīhin* [برهتيه] [x2], *Karīrin* [كرير] [x2], *Tatlīhin* [تتليه] [x2], *Ṭūrānin* [طوران] [x2], *Mazjalin* [مزجل] [x2], *Bazjalin* [بزجل] [x2], *Tarqabin* [ترقب] [x2], *Barhashin* [برهش] [x2], *Ghalmashin* [غلمش] [x2], *Khūṭīrin* [خوطير] [x2], *Qalnahūdin* [قلنهود] [x2], *Barshānin* [برشان] [x2], *Kaẓhīrin* [كظهير] [x2], *Namū Shalakhin* [نمو شلخ] [x2], *Barhayūlā* [برهيولا] [x2], *Bashkaylakhin* [بشكيلخ] [x2], *Qazmazin* [قزمز] [x2], *Anghalalīṭin* [أنغلليط]

[x2], *Qabarātin* [قبرات] [x2], *Ghayāhā* [غياها] [x2], *Kaydahūlā* [كيدهولا] [x2], *Shamkhāhirin* [شمخاهر] [x2], *Shamkhāhīrin* [شمخاهير] [x2], *Shamhāhīrin* [شمهاهير] [x2], *Bikahṭahawnayhin* [بكهطهونيه] [x2], *Bashārishin* [بشارش] [x2], *Ṭūnashin* [طونش] [x2], *Shamkhā Bārūkh* [شمخا باروخ] [x2]. O servants of these names, I entreat you to make haste to comply with what you are commanded to do, by the right of this pact that was exacted from you, by the honor of Him who is mighty in the power of His might—'Fulfill the covenant of God when you have entered into it, and break not your oaths after you have confirmed them; indeed you have made God your surety' (Quran)—and by the right of Him who <there is nothing like unto Him, and is the All-hearing, All-seeing.' Come, listen, obey, and help me with what I command you to do, by the right of the name that begins and ends with *El*, which is *El Shala' Ya'ū Yūbīh Yah Wah Batkah Yankāl Naṣa'ī Ka'ī Mimyāl* [آل شلع يعو يوبيه يه وه بتكه ينكال نصعي كعي مميال]. They are obedient to You, O El. Majestic is *Zaryāl* [زريال]. May whoever disobeys the names of God burn. I adjure you by the Knower of the unseen and the seen, the Great, the Exalted; by the right of the name you covenanted by at the door of the great Temple, which is *Ba'lashāqash Mahrāqash Aqshāmaqash Shaqamūnahash* [بعلشاقش مهراقش اقشامقش شقمونهش] 'But if any turns away from the remembrance of his Lord, He will cause him to

undergo a severe penalty' (Quran)—by the right of Ehieh Asher Ehieh, Adonai Tzabaoth, El Shaddi; by the right of *Abjad Hawwaz Ḥuṭṭī* [أبجد هوز حطي]; by the
146 right of *Baṭad Zahaj Wāḥ* [بطد زهج زاح]; and by the right of Badūḥ Ajhazat [بدوح أجهزت]. 'And surely it is a tremendous oath, if only you knew' (Quran). Hurry! Quick! Now! Allah bless you. And there is no power and no strength save in God."

The same was also related by the master Nasir al-Din al-Maghazi, except that *Bikahṭahawnayhin Bashārishin Ṭūnashin* is replaced by *Bikahṭahṭahawṭahawynayh ShārishAlūsh* [بكهطهطهوطهونيه] and the following names are added after *Shamkhā Bārūkhin*: *Bashmakh* [بشمخ]: *Dālā* [دالا]; *Hāmuwā* [هاموا]; *Shayṭaythūn* [شيطيثون]: *O Danwā* [دنوا]; *Malkhūthuwā* [ملخوثوا]; *Daymūthūn* [ديموثون]; *O Kawra'ashin* [كورعش]; *Ar'ayshaṭūkh* [أرعيشطوخ]; *Lākhūn* [لاخون]; *O Dahumūtin* [دهموت]: *Arkhā* [أرخا]; *Arkhīm* [أرخيم]; *Arkhīmūn* [أرخيمون]; *O Ḥaythā* [حيثا]; *Muwāmaythawā* [موامیثوا]; *Ḥabūnin* [حبون]; *Lanūn* [لنون]; *O Thaykhūthīmin* [ثيخوثيم]; *O Zayshin* [زيش]; *Arqashin* [أرقش]; *Dāra 'Iliyyūn* [دار عليون]; *O Ehieh Asher Ehieh*; *donai Tzabaoth*; *Ṣabawatūn* [صباوتون]; *O Dahmīthā* [دهميثا]; *Dahlaylawā* [دهليلوا]: *Ilāh* [إلاه]; *Mayṭaṭarūn* [ميططرون]; *O Nūra Bawraqin* [نور بورق]; *Ar'ishin* [أرعيش]; *Arghashīshin* [أرغشيش]: *Laghashūnin* [لغشون]; *Laghshūn* [لغشون]; *O Shabasyara*

Sharwin [شبسير شرو]; *Ashmakh* [أشمخ]; *Ashghā* [أشغا]; *Ashghūn* [أشغون]; *O Malkūt* [ملكوت]; *Mālikhin* [مالخ]; *Malkhin* [ملخ]; *Malīkhā* [مليخا]; *Mālikhūn* [مالخون]; *O 'Allām* [علام]; *'Ālim* [عالم]; *Arghalin* [أرغل]; *Arghī* [أرغي]; *Amghā* [أمغا]; *Dārghūnin* [دارغون]; *Kaznūnin* [كزنون]; *Shamkha Shumakhaythā* [شمخ شمخيثا]; *Mashlāmūt* [مشلاموت]. *'His command, when He intends something, is only to say to it, "Be!" and it is'* (Quran). Also, the words *Ya'ū Yūbīh* are replaced by *Ya'yūbīh* [يعيوبيه]; the words "They are obedient to You, O El. Majestic is *Zaryāl*" by "He is obedient to You, O El. How great is Your name, O El. No spirit heard Your name without swooning and burning"; and the words *Aqshāmaqash Shaqamūnahash* by *Aqash Maqash Darash* [أقش مقش درش].

The following version is related by the great master Jamal al-Din al-Qayrawani. You say: "In the name of Allah, the All-encompassing, the Beginninglessly Uncreate, who united the world by the light of His countenance and gave it, by His power, the strength of His awe over every angel, planet, jinni, devil, and sovereign. So all of His creatures fear Him and surrender, and the cherubim humble themselves and prostrate from their highest station, answer the prayer of His great Supreme Name when one says it, and hurry with self-evident proofs on the surfaces of the hearts of the users of *Baṭad Zahaj*

Wāḥ [بطد زهج واح]. I adjure you, O celestial angels and spiritual spirits, by the lights contained in the sea of names, to cast flames of fire at everyone who disobeys the
148 caller of the King, the Overpowering, *Ṭahshāshaqūnin* [طهشاشقون], *Aghlāghalayhūni* [أغلاغليهون]. 'His command, when He intends something, is only to say to it, "Be!" and it is' (Quran). Be obedient to His names, hopeful for His caller, intimate with and servants to His great Supreme Name, by the glory of Baṭ-hashin [بطهش], *Ṭahshalānūnin* [طهشلانون], *Ashmakhin* [أشمخ]. *Shamākhin* [شماخ], the Exalted over all that is blessed. *Hūrīn* [هورين], *Bārūkhin* [باروخ] [x2]. 'It is He who gives life and death. Whenever He decrees something, He only says to it, "Be!" and it is' (Quran). 'All that is in the heavens and the earth, willingly or unwillingly' (Quran), prostrates for the glory of the Overpowering King who is majestic in His exaltedness, who created the earth over a raging sea with clashing billows, who alone possesses oneness, on His Throne, and who 'has taken neither wife nor son' (Quran). Come to where I am and pelt flames of fire at whoever disobeys the caller of the Overpowering King, by the glory of *Birhatīhin* [برهتيه] [x2]; *Yah* [يه] [x2]; He besides whom there is no God; *Karīrin* [كرير] [x2]; *Kā'in* [كائن]; *Jabbār* [جبار]; *Tatlīhin* [تتليه]; *Ṭūrānin* [طوران]; *Mazjalin* [مزجل]; *Bazjalin* [بزجل]; 'blessed is Allah, Lord of the Worlds' (Quran); *Tarqabin* [ترقب]; 'Blessed is He in whose

hand is sovereignty, and He is able to do all things' (Quran); *Barhashin* [برهش], by whose name the angels answer anyone who calls Him; *Ghalmashin* [غلمش] [x2]; *Ghalmashīsh* [غلمشيش]; *Ghaniyy* [غني]; *Fattāḥ* [فتاح]; *Qarīb* [قريب]; *Mujīb* [مجيب]; *Khūṭīrin* [خوطير], who created the Throne from drops of His power's light; *Qalnahūd* [قلنود]; 'the Creator of the heavens and the earth, who made the angels messengers having two, three, or four wings. He adds to creation as He pleases. Surely Allah has power over everything' (Quran); *Barshānin* [برشان]; *Kaẓhīrin* [كظهير]; *Namū Shalakhin* [نمو شلخ]; *Baryhayūlā* [بر هيو لا]; *Bashkaylakhin* [بشكيلخ], by whose name He answers the call of those in need; *Qayyūm* [قيوم]; *Qazmazin* [قزمز], whose knowledge comprehends all existing things; *Anghalalīṭin* [أنغلليط]; *Qabarāt* [قبرات]; *Ghayāhā* [غياها]; *Kaydahūlā* [كيدهو لا]; 'Master of the day of reckoning' (Quran); 'His is the dominion of the heavens and the earth' (Quran); *Shamkhāhirin* [شمخاهر]; *Shamhāhīrin* [شمهاهير]; *Bashārishin* [بشارش]; *Shamkhā Bārūkh* [شمخا باروخ]; Ba*kahkahīj* [بكهكهيج]; *Kajkalam* [كجكلم]. I adjure you by the right of this Supreme Name and Him who sends down revelation to the messengers, to answer my call and bring the servant of this operation; by Allah's name '*Ajaj* [عجج] and the most famous Knower of the heavenly kingdom. I adjure you by *kāf*, *nūn*, His name *Ajhazaṭ Badūḥ* [أجهزط بدوح], Him by whom the

orbiting planet revolves and who will resurrect all who are in graves on the Day of Resurrection. Answer the invocant, O *Shalhūb* [شلهوب]. 'There will be no more than a single cry and they will all be brought before Us' (Quran)."

The master Abu 'Abd Allah al-Fasi related from Imam Abu al-'Abbas al-Mursi a version of great secrets and magnitude and of many blessings. It is as follows. You say:

I commence with the name of Allah, guiding the soul

To a revelation containing exalted secrets.

I bless a thousand times and pray for peace a like number

For Ahmad, who came as a protector of the Religion.

I adjure by the Quran, every inspired book,

The Reminder, and the verses of the words of my Lord.

I adjure by the name of exalted rank

And His most beautiful, greatest, loftiest names.

O *Birhatīhin* [برهتيه], O *Karīrin* [كرير], give me

The support of *Ṭatliḥin* [تتليه]; the secret of Bar*ā*hiyā [براهيا],

Quddūs [قدوس], and *Ṭūrānin* [طوران]; and the lights of *Mazjalin* [مزجل].

Help me with a secret that will make the heart complete,

O *Bazjalin* [بزجل], O *Tarqabin* [ترقب], then *Barhashin* [برهش].

Answer my supplication, O *Ghalmashin* [غلمش], and my call.

By the secret of *Khūṭīrin* [خوطير], the strength of His force,

And His power, You will subdue the enemies.

O *Qalnahūdin* [قلنود], aid me with the fear

Of the power of *Barshānin* [برشان], and strengthen me

By the sanctity of *Kaẓhīrin* [كظهير], the mysteries of His secret,

The aid of *Kaẓhīrin* Namū Nam*ā*hiyā [كظهير نمو نماهيا],

Y*ā*h [ياه], *Namū Shalakhin* [نمو شلخ], His force,

And the aid of *Āh Barhayūlā* [آه برهيولا], my succor.

Glory be to our great master *Bashkaylakhin* [بشكيلخ].

By *Qazmazin* [قزمز], the possessor of majesty, my God.

O *Anghalalīṭin* [أنغلليط], shower us with mercy

And soften for us all hard hearts

By the honor of *Qabarātin* and the strength of His force,

You will tear my enemies apart by destruction, my God.

By the secret of *Ghayāhā* [غياها], *Kaydahūlā* [كيدهولا], *Shamakh* [شمخ],

And *Shamkhāhirin* [شمخاهر], O Lord, hasten my wish.

Shamkhā [شمخا] is Allah, He of exalted majesty,

Shīm [شيم], *Bārūkh* [باروخ], *Nūr* [نور], Barākhiyā [براخيا].

By the power of *Shārīsh* [شاريش], *Ṭūsh* [طوش], *Ṭūnashin* [طونش],

Ṭūshā [طوشا], the secrets of the Exalter, *Shamākhiyā* [شماخيا],

Bikahṭahṭahawynayhin [بكهطهطهونيه], the might of *Kajkalam* [كجكلم],

The lights of *Ahyāh* [أهياه], and Ehieh Asher Ehieh.

O *Kahkahaj* [كهكهج], provide us with strength from You

And subject to us a spirit who will comply with my heart.

O *Yaghṭash* [يغطش], assist me with bringing

Any spirit, be it obedient or disobedient.

O *Mahfayāj* [مهفياج], be, through Your secret, my protector

And helper, and conquer all the enemies.

O *Mahamjamā'* [مهمجماء], be my guardian, by *Halmaj* [هلمج] and

The secret of *Wurūdiyah* [ورودية], *Iyah* [إيه], and *Hāhiyā* [هاهيا].

By *alif*, *lam*, then '*ayn* and its *sad*, You will turn all the enemies away from me, my God.

By *ha mim*, '*ayn*, *sin*, its *qaf*,

And its secret, be my guardian and protector.

By that which is in the Book of Allah of every sura and

Its verses, then the exalted letters;

By the Torah of Moses, the Psalms and what it contains,

The Evangel of Jesus, and what came after;

By Your Throne, the Footstool, the Tablet, and the Pen;

By the Angel, and the Kings, hasten my prayer.

Take for me revenge on an enemy, an oppressor,

And whoever intends to plot against me. You are my Lord and protector.

Whoever, whether human or jinni, wishes to harm us,

Inflict immediate calamities upon him.

True is Your saying, "Whoever calls me I shall answer,

"And whoever is in my fortress I shall protect from harm."

Here I am, O my Master, I come to You praying,

So do not make refusal from You my recompense.

Admit me into the fortress of Your secret, shield me

From harm, and be my protector against the enemies.

And bless and send peace at every moment and time

To the Chosen One and his entire family, abundantly.

The master al-Kushani related another version, which is as follows. After the twenty-eight names in al-Bahnasawi's version, you say: "I adjure and call you, companies of spiritual spirits, by the name that the King of the spirits said, whereupon the heads of the spiritual angels, the cherubim, and the angels standing in ranks fell prostrate under the Throne of the Lord of the Worlds, which is *Yānakīr* [يانكير] [x2], *Hūrīn*

[هورين] [x2], *Hūrash* [هورش] [x2], *Yārūkh* [ياروخ]. *Abrākh* [أبراخ], *Abdākh* [أبداخ]; by the right of *Ashmakh* [أشمخ], *Shamākh* [شماخ], the Exalted One above all
154 that is blessed; by the right of *Ṭashṭīsh* [طشطيش]. *Yānaṭayṭayawīn* [يانطيطيوين], *Yānaṭayṭūh* [يانطيطوه]: and by the right of *Shalshalīsh* [شلشليش] [x2], *Shalash* [شلش], *Bākiran* [باكرا], *Karwāk* [كرواك], El, *Quddūs* [قدوس], *'Aliyy* [علي], *Qawiyy* [قوي], *'Azīz* [عزيز]."

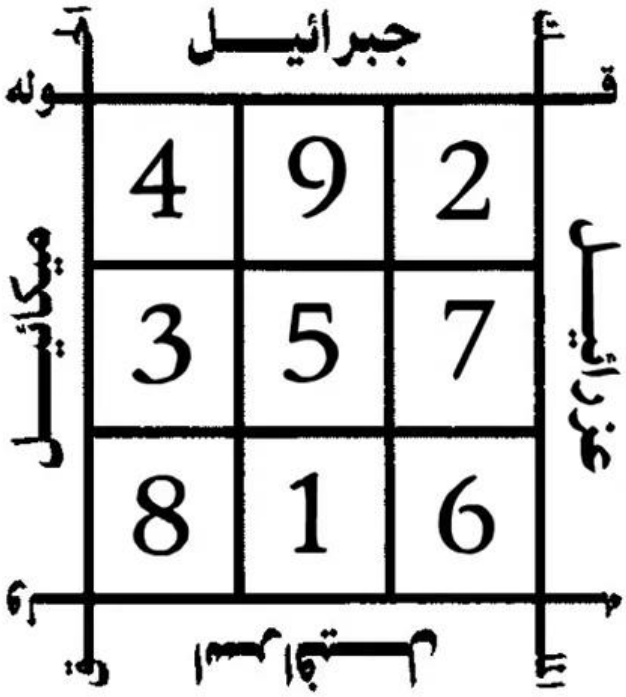
All of these versions are reliable: their secrets appeared to us, we saw their blessings, and their benefits and lights manifested themselves. Students have the choice of using any one they wish. The way it is used is, you fast seven days for God Most High while fully abstaining from meat and its byproducts, and break your fast with barley bread crumbled in olive oil, without salt. Each day, you write the twenty-eight names on a porcelain dish using rosewater, musk, and saffron, wash it off with clear water, drink it on an empty stomach, and recite the conjuration forty-five times while burning the incenses that will be mentioned later. After completing one week in this manner, you will be entitled to use the names for whatever you wish. The incenses for benevolent works are as follows: liquid storax, frankincense, and the blossom heads of henna for Sunday; *nadd* wood, mastic gum, and Moroccan gum for Monday; red sandalwood, sandarac, and frankincense for Tuesday; mastic and

carnation for Wednesday; sweet-smelling incense for Thursday; nadd wood and Yemeni alum for Friday; and Indian aloeswood and rue root for Saturday. Make use of all these incenses in the operation in question. The following are the incenses for malevolent works: aloe, myrrh, and blue bdellium for Sunday; aloe, myrrh, and asafetida for Monday; blue bdellium and liquid storax for Tuesday; Andarani salt and the blossom heads of sycamore for Wednesday; tartar and dragon's blood for Thursday; sumac and peony for Friday; and white pepper and egg shells for Saturday.

How to use them for specific purposes: If you wish to evoke a celestial or terrestrial spirit, then fast one day for God Most High, enter a clean, vacant place, burn nadd wood, read the conjuration seven times, and ask for any spirit and it will come to you and fulfill your need.

If you want to make a person suffering from bouts of possession to become possessed by his possessing jinni, then write "هـ هـ هـ" on his palm, have him to stare at it, and burn frankincense and he will become possessed. When you want him to regain consciousness, erase what is on his palm.

If you want to make a jinni possess a person's body, then write the following magic square on the person's palm. burn frankincense, place the palm over the incense. read the conjuration, and charge the jinni to possess the palm and spread the fingers and possess the body and the person will become possessed. If you want to make the jinni speak, then say: "And they will say to their skins, 'Why have you borne witness against us?' They will say, 'God, who makes everything speak, has made us speak' (Quran). Speak, O Wind, by the right of Him who made the ant speak to Solomon the son of David (peace be upon them both) and made Jesus speak in the cradle when he was a child." Repeat this until it speaks. Once it speaks, ask it whatever you wish and it will answer you. When you want to dismiss it, dismiss it with the Dismissal that will, God Most High willing, be cited at the end of the book. This, as you see, is the manner of the seal:



If you want to arouse love in someone, then write the foregoing seal on a piece of cloth from one of the target's belongings or on an unfired potsherd, burn the cloth with olive oil and bury the potsherd in fire, and recite the conjuration seven times while burning benzoin and love will be aroused in the target and he will come to you as quickly as possible.

If you want to make someone fall in love with another, then write the foregoing magic square and the Fiery Letters on a freshly laid egg, fumigate it with frankincense and benzoin, recite the conjuration seven times, and place the egg in the fire and you will see a wonder.

If you want to bind an offensive tongue, then write the foregoing magic square on paper or gazelle parchment

with musk, saffron, and rosewater, fumigate it with benzoin and frankincense, recite the conjuration over it seven times, and carry it and you will see a wonder.

If you want to unbind a bound or bewitched person, then write the foregoing magic square and the conjuration around it on paper or gazelle parchment, using musk, saffron, and rose water; fumigate it with nadd wood and benzoin; recite the conjuration over it seven times; and hang it on the afflicted person and the spell he is under will be broken with the permission of God Most High.

If you want to attract someone to you, then write on a belonging of his the foregoing magic square with the following around it: "ا هـ ط م ف ش ذ ب د و ح ب د و ح ب د و ح لهز طح نمطح أسلح سلح. Be charged, O servants of these names, and you, O *Aḥmar* [أحمر], with arousing love for N. in N. اهطمفشد اهطمفشد مركس مركس لطس لطس هيا شرا هيا آل إيل بدوح هيا شرا هيا آل إيل بدوح. Hurry, hurry." This is done on Saturday night. You then burn it in olive oil using a lamp, and recite the conjuration seven times while burning the incense of the day, and the target will come to you. Likewise, if you fast on Sunday, burn aloeswood soaked in rose water, and recite the conjuration forty-five times, your target will quickly come to you in haste. Additionally, if you write the foregoing magic square on an unfired

potsherd or a piece of new calico, make it into a wick, place a piece of a spider in the center of it, place it in a new lamp on which is written "شفف شفف هفف هفف أهيا شراهيا. Be charged, O spiritual angels, with arousing N.," 159 burn it, and recite the conjuration over it seven times, the person sought will come, confused and crazy from the intensity of love.

If you want to summon a rebellious possessing jinni, then write the foregoing magic square on the palm of the person suffering from bouts of possession and recite the conjuration over it forty-five times and he will become possessed; give any order you wish concerning it and it will be.

If you want to draw someone to you with strong love, then write the foregoing magic square on an unfired potsherd, along with the names of the target and his mother; burn benzoin, frankincense, mastic, aloeswood, and liquid storax; recite the conjuration forty-five times; and bury the potsherd in fire and your object will surely be accomplished. The same will happen if you take a belonging of the person sought, write the magic square on it, burn it in olive oil using a lamp, and recite the conjuration over it forty-five times while incense burns.

If you want to attract customers, then write the foregoing magic square on a piece of paper, using musk, saffron, and rose water; fumigate it with frankincense, benzoin, aloeswood, mastic, and liquid storax; recite the conjuration fifty-five times; hang it on the door of the store and you will see that which will please you, namely, many people coming to it.

If you want to get rid of a headache or migraine, then write the foregoing magic square on a piece of paper, recite the conjuration over it forty-five times, and hang it on the person who is ill and he will be cured with the permission of God Most High.

If you want to stop a hemorrhage or a nosebleed, write the magic square on the bottom of the ailing person's shirt, recite the conjuration over it forty-five times, and give it to him to wear inside out and that which was troubling him will go away.

If you want to bind someone's tongue, then write the foregoing magic square on your left palm, recite the conjuration forty-five times, and visit him and he will not be able to speak about you, except when you want him to, and he will fulfill your need any time.

If you want to make an inanimate object walk, then write the foregoing magic square on a piece of paper, recite the conjuration forty-five times, attach it to your right arm, and persist in reciting the conjuration forty-five times after every prayer for seven days. After completing the seven days, whenever you point to an inanimate object, it will immediately walk.

If you want to attract pigeons to a building, then write the foregoing magic square, but with the positions of the numbers reversed—i.e., put 1 where 9 is and so on until 9 is where 1 was. Write this on a yellow piece of paper using musk, saffron, and rosewater; recite the conjuration over it forty-five times while burning benzoin, mastic, aloes wood, and frankincense; and hang it in the building and pigeons will come to it from everywhere.

If you want to bind the penis of an adulterer, then write the foregoing magic square on a belonging of his; get a linen thread; recite the conjuration forty-five times, tying a knot in the thread after each time; place the thread in the belonging; place them both inside the horn of a goat; close it up; and bury it in an unvisited grave and the person it was worked against will instantly become impotent and will continue to be so until the belonging is dug up and washed and the knots are undone.

If you want sow dissension among a group of people who get together for a purpose that displeases God Most High, then write the magic square, provided that it follows the principle of *zaḥaṭ dahwanij*, on an unfired potsherd, using tar; recite the conjuration forty-five times while burning blue bdellium, asafetida, onion skin and sulfur; then bury the potsherd under the doorstep of such people and they will become disunited.

If you want to inflict a headache on an oppressor, then write the magic square like that as well on a belonging of his along with his and his mother's names, burn the previous incense, recite the conjuration forty-five times and place the belonging under an anvil or the wheel of a mill and a headache will instantly overtake that oppressor and will not go away until you remove the belonging and wash it.

If you want an oppressor's home to be stoned, then write the magic square in the following manner on three unfired potsherds, recite the conjuration over them forty-five times, and bury them under the doorstep of that house and it will immediately be stoned and will continue to be so until you take out the potsherds and wash off what is written on them with water.

4		2
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If you want to expel an oppressor from his home or country, then on a potsherd write the foregoing magic square with just its odd numbers, as letters, and repeat the letter in each cell according to the cell's number. Then fumigate the potsherd with aloe and myrrh, recite the conjuration over it twenty-one times, pulverize it, and spread it in his home and he will depart and never return until you take out the potsherd and erase what is on it.

If you want the eyes of your oppressor to become sore, then write the magic square with its odd numbers, as we have discussed, on a rotten egg along with three *kha*'s [خ], five *lams* [ل], four *dals* [د], and the names of the oppressor and his mother; fumigate it with aloe, myrrh, onion skin, and egg shells; recite the conjuration over

it seven times; and place it in a chimney and his eyes will immediately become sore and will continue to be so until you take out the egg, wash it, write the conjuration in a dish, wash it off with water, and have him drink it.

If you want a female oppressor or an adulteress to bleed, then write the odd numbers of the magic square on a red piece of paper; tie a red silk thread to it; place it in a cane; close up the cane with wax, letting the end of the string remain outside it; bury it in a canal running eastward; and recite the conjuration twenty-one times and you will see a marvel.

If you want your oppressor to become sick, get a fish, fill it with hot lime, wrap it in the shroud of a deceased person after writing the charge on it, and bury it in a burial mound and the oppressor will instantly be seized with sickness and will not get better until you dig up the fish, erase the writing, write the conjuration on a dish, wash it off with water, and have him drink it.

If you want to make a person suffering from bouts of possession to become possessed by his possessing jinni so as to kill or burn it, then write the foregoing magic square as letters on his palm, burn the incense of the day, and recite the conjuration and he will become possessed. Thereupon pledge it to leave, and if he disobeys, then do

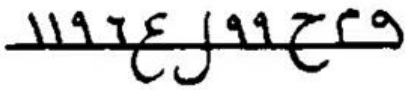
a mandal, summon the king of the day, and ask him who the chief of that rebel's tribe is and he will tell you. Once you know who it is, summon him and tell him whether you want him to beat, imprison, kill, or burn it. 165

If you want to do a mandal, then sit, in a state of cleanliness, in a clean, pure place, write the foregoing magic square as letters on a white piece of paper, place it under you, burn the incense of the day, bring a scryer, write the seal on a piece of paper and place it on his palm under a cup in which is ink and oil, have him gaze into it, and read the conjuration until the Kings of the seven days come. Once they have come, ask them anything you wish. When your work is completed, dismiss them with the Dismissal that will, God Most High willing, be cited at the end of the book.

If you want to make a palm branch walk to where a treasure is, then get a green branch from a virgin palm tree, on it write the magic square as letters along with seven *has* [ح], throw it in the place suspected of containing the treasure, burn coriander, and recite the conjuration twenty-one times and it will walk to where the treasure is and stop.

If you find something blocking the treasure and you want to eliminate it, then recite the conjuration twenty-

one times and burn frankincense and it will go away. If you want to destroy an oppressor, then recite the conjuration thirty-five times on Sunday while burning black cumin and he will be destroyed. The same will happen if you write this talisman on a colocynth and throw it in a bathroom:



If you want to separate a man and woman who get together for something that displeases God Most High. write the magic square on a potsherd or piece of paper. fumigate it with myrrh and aloe, recite the conjuration forty-five times, and bury it in the doorstep of their home and they will be separated.

If you want to make a bowl walk to where a treasure is, then write the magic square on the bottom of it. write the conjuration around the magic square, burn frankincense and coriander, and recite the conjuration forty-five times and it will walk to where the treasure is and stop.

If you want to transform paper into money, then cut forty-five coin shapes out of paper; place them in a piece of paper on which the 3x3 magic square of al-Ghazali is

written, along with a coin minted with the die of the leader; place the paper in your pocket; burn aloes wood and benzoin; and recite the conjuration forty-five times and the pieces of paper will transform into that type of coin and will never change.

If you want to attract someone and make him come, whether he be a jinni or person, then fast on Saturday and recite the conjuration seven times after every prayer while burning frankincense and he will come.

If you want to make someone become possessed by a jinni or to make someone already suffering from bouts of possession to become possessed by his possessing jinni, then write "ه ه ه" on his palm, have him stare at it, recite the conjuration, and command the servants to make him become possessed and he will become possessed. Thereupon ask it whatever you wish and it will answer you. After that, send it away by erasing what is on his palm. The incense to be used throughout the operation is frankincense.

If you want to make a palm branch walk to where a cache, buried object, or treasure is, then get a green branch from a virgin palm tree, on it write the 3x3 magic square as letters along with seven *has* [ح] and seven *khas* [خ], sweep the suspected floor, recite the conjuration

twenty-one times in a state of complete cleanliness while burning coriander, and command the servants to drag the palm branch and it will be dragged to the place

containing the cache, buried object, or treasure and stop. If you find something blocking it, then burn black frankincense, which is the incense of churches, and it will be eliminated. The incense of churches consists of black frankincense, sandarac, laudanum, aloeswood. mastic, Rose of Jericho, and sweet clover, commonly known as *hasa al-luban*.

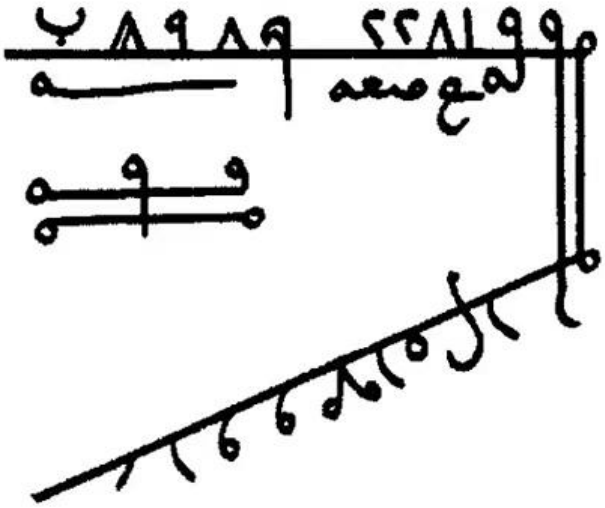
If you want to make someone who is not present come. then fast on Sunday, burn carnation, and recite the conjuration twenty-one times and he will come.

If you want a female oppressor to bleed, then get a handful of dirt from the intersection of three roads or from under the foot of the female oppressor, recite the conjuration over it three times, and throw it on her back and she will bleed.

If you want to separate a group of people who get together to cause corruption, then write the following on a colocynth, pulverize it, and throw it in the bathroom after reciting the conjuration over it seven times and they will be separated:

٢ حن ٨٩٩ عم ٩٦ / ٩٤ /

If you want to make someone come to you, then, in the mid-afternoon of Tuesday, write the following talisman on a horseshoe, using red ink, and after the evening, bury it in a fire of coal and the person sought will come to you without delay.



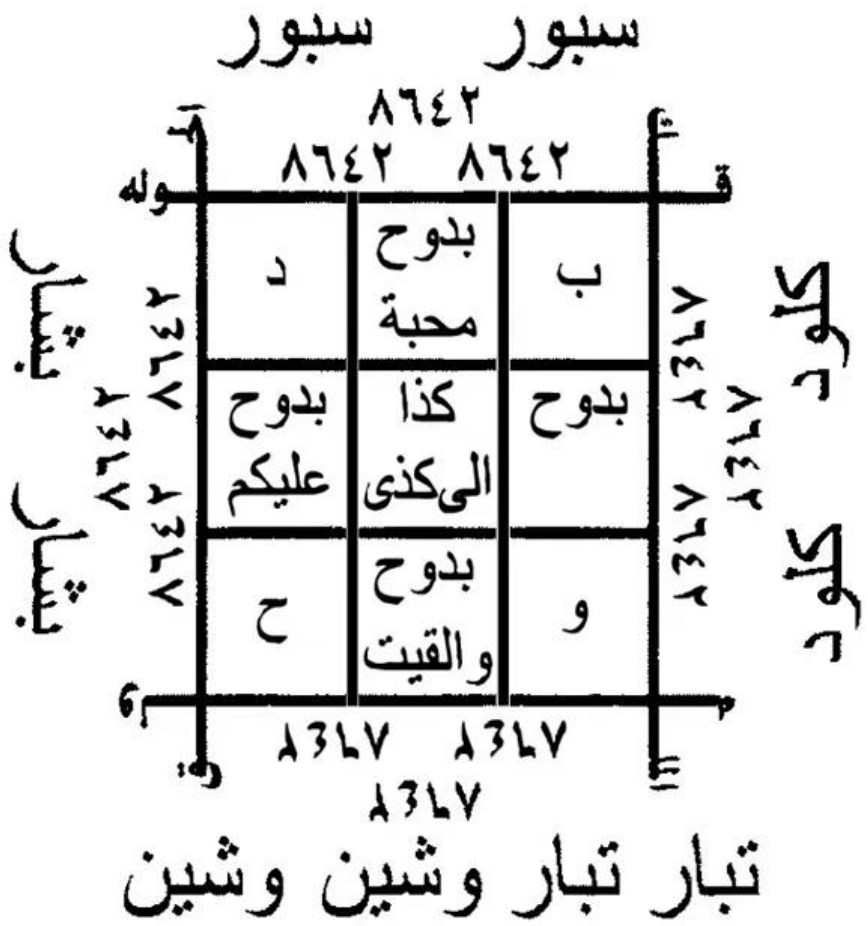
If you want to do a mandal, then get a prepubescent child, write "ب ر ه ت ي ه ك ر ي ر" on the center of his palm and "إنه من سليمان وإنه بسم الله الرحمن الرحيم ألا تعلوا علي وأتوني مسلمين مسرعين طائعين لله رب العالمين" around it. Then on a piece of paper write the Verse of Revelation, and under each word in it, *Allah*; and under each *Allah*, "ج"; and after it, "انظر بحق شمخلوش وكذلك نري إبراهيم ملكوت السماوات والأرض وليكون من الموقنين," and stick it to his forehead. Then blacken his palm with ink until he can see his own reflection; make a spot of

sweet oil over it; have him gaze into it; burn benzoin, frankincense, and coriander; and recite the conjuration and request the Kings to come until the scryer sees
170 vastness in his palm and sees a person standing before him. When he informs you of this, command the person to sweep, sprinkle, furnish, set up chairs, and bring two sheep heads, slaughter them, cook them, and offer them to the Seven Kings. When they have finished eating them, tell him to wash their hands and say to them, "May God repay you well, recompense your labor, and forgive you." Then command the servant of the day to rise from his chair and stand for the fulfillment of the need, out of obedience to God Most High and His names. Once he has done so, ask him about whatever you wish through your scryer, provided that you request him to summon the king of the class of jinn to whom your object pertains—for example, the king of resident jinn for hidden things and treasures, or the king of Qarins for Qarins. When your work is completed, send them away and pray for them.

If you want to arouse love for you in someone, then get a decayed bone, pulverize it, put it in your palm with a part of something belonging to the target, soak it with your saliva, shape it into a flat square, write the square of *Badūḥ* [بدوح] on it using the stem of a grapevine, wrap it in the cloth of an article of clothing, make an

effigy of him out of a paper in which is written the magic square of *Badūḥ* surrounded by the conjuration and the names of the target and his mother, and hang it where the wind blows and you will see a marvel.

If you want to attract someone to you with powerful love and inclination, then write the following seal on two pieces of paper, hang them on a branch of a sweet pomegranate, and, while burning benzoin, recite the conjuration over them the number of times equal to the exact numerical value of the names of the seeker, the person sought, and their mothers, even if it takes several sittings. When the recitation is completed, have the seeker carry one of the pieces of paper on his head and suspend the second in the air. The operation should be done in an auspicious time during the radiant days. This, as you see, is the seal; write the charge around it.



If you want to unbind an impotent person who is married, then write the foregoing magic square on a porcelain dish, fumigate it with the incense of the day, recite the conjuration over it seven times, wash it off with water, and have him drink it and he will be unbound. If you do the same for someone who is bleeding, his bleeding will stop.

If you want the home of an oppressor to be destroyed and stoned, then write the magic square on an unfired potsherd, fumigate it with the incense of the day, recite the conjuration over it seven times, and bury it in

the home and it will be pelted with stones until it is destroyed.

If you want to inflict a migraine on an oppressor, then write the magic square on the bone of a dog or on something belonging to the enemy, burn the incense of the day, recite the conjuration seven times, and then burn the bone or belonging and it will happen. 173

If you want to visit a ruler, then write the magic square and around it the conjuration and the following letters: ف ت ب هـ ت م ف ل أ ي من ت ط ي ع و ن ر د هـ ا" Be charged, O servants of this talisman, with such and such." Burn the incense of the day, recite the conjuration seven times, and attach what you wrote to your upper arm and you will see a marvel.

If you want to inflict fever on an oppressor, then fashion a figure out of the fat of a she-goat and pitch, hang it on the branch of a sour pomegranate, fumigate it with asafetida, recite the conjuration over it seven times, wash it, shroud it, pray the funeral prayer over it, and bury it in a grave and fever will seize the oppressor and will not go away until you dig up the figure, incense it with the incense of the day, and recite the Verse of the Throne [Quran 2:255] over it thirty-one times and the conjuration seven times.

If you want to bewilder someone, then get twenty-four olive leaves; write on each one a name from the conjuration with the name of your target; recite the conjuration over it seven times; grind them all to a powder; soak the powder with musk, ambergris, and liquid storax; place some of it in your hand; and visit your target and he will become bewildered and be like a drunk and continue to be so until you take some ground cumin, recite the conjuration over it seven times, and let him smell it.

If you want to send an invisible caller to someone, then get a piece of paper, write the magic square on it, hang it on a branch of a pomegranate or grape or olive, burn the incense of the day, recite the conjuration seven times. and say: "Where is Khandash [خندش]? Where is Faykal [فيكل]? Answer, O two great kings, and go to N. in my image and my attire, tell him my first and last name. demand my need from him, stab him with spears and maces, and bring him to me, obedient and subservient. by the right of what I have called you with and recited to you— 'and it a great oath, if only you knew' (Koran)."

If you want to make a man-made water supply subside. then fast on Sunday or Tuesday; write the letters و ا ن ا ع ل ي ذ هـ ا ب ب هـ ل ق ا د ر و ن on three potsherds: fumigate them with bdellium, crocodile skin, and liquid

storax; and throw them into the well while reciting the conjuration and it will subside. If you want it to return, write this talisman and throw it into the well and it will return: ١١ ٩١ عم ٦١

If you want to make a palm branch walk to anywhere you desire, then get a green branch of three length long from a virgin palm tree, write the following letter talisman on it, throw it on a clean floor, burn incense, and recite the conjuration seven times and it will happen.

If you want anyone to fulfill a need, then take the sum of the numerical values of the names of the seeker, the person sought, and their mothers—for example, Muhammad, son of Zaynab, loves Ahmad, son of Fatima—and place it in cell *alif* in the 3x3 square of *batad zahaj wah*; add 1 to cell *jim*; take a third of the numerical value of the verse "And of the devils were some who dived for him and did other work besides; and it was We who guarded them," which is 4,158, and place it in cell *dal*; add 1 to cell *waw*; take the sum of cells *ba'* and *waw* and place it in cell *zay*; and add 1 to the entire square. If you add them up, you will find the sum equal to the numerical value of the verse. When you want to use it, suspend it from a branch of a sweet pomegranate using a white silk thread; burn aloeswood, benzoin, and frankincense under it; and recite the conjuration over

it twenty-one times and it will spin. If it does not spin. then recite the conjuration one hundred thirty times and the goal definitely will be achieved. The foregoing

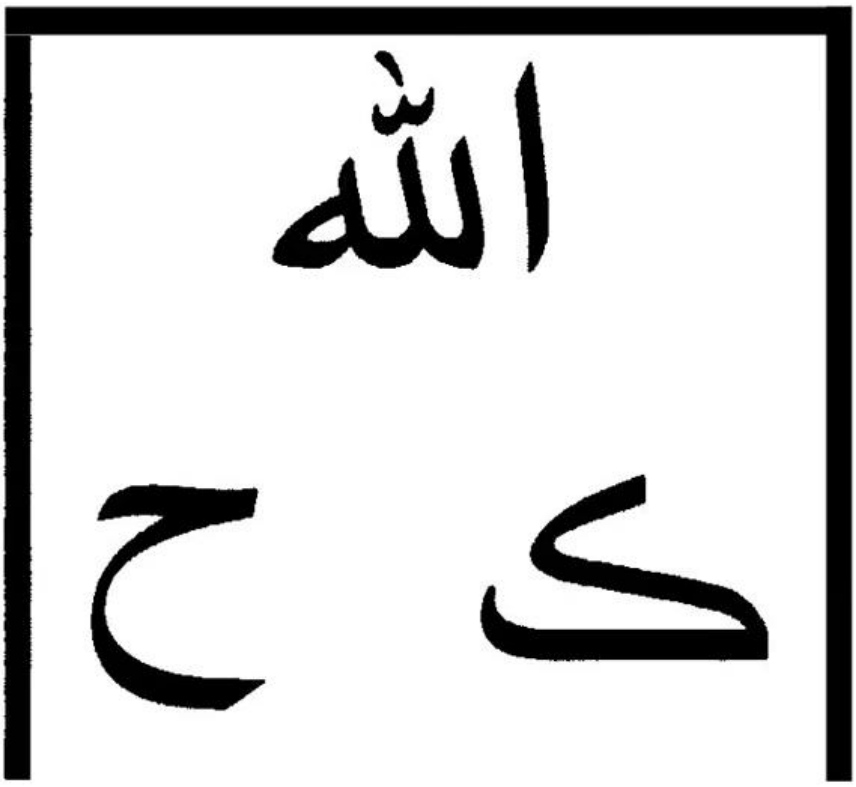
is for benefic purposes. If the purpose is malefic, the branch should be of a sour pomegranate; the silk thread. red; and the incense, aloe, myrrh, pitch, and asafetida. Another condition here is that the crescent be dim. If your sum exceeds the numerical value of the verse, then reverse the positioning. Keep Allah in mind in all that you do and you will attain success.

If you want to make a woman stop bleeding, then write "قلنهود" on the front of her garment, "برشان" on the back of it, and "تمو شلخ" on the right and left sides of it; recite the conjuration over it one time; and have her wear it and the bleeding will stop.

If you want to put love between two disputing persons, then take the large range numerical value of the names of the seeker and his mother and insert it into cell *alif*, add 1 to cell *jim*, take the value of the names of the person sought and his mother and insert it into cell *dal*, add 1 to cell *waw*, take the sum of the values of cells *waw* and *ba* and subtract from it the sum of the values of Sura al-Ikhlas and the Quranic verse "Wherever you may be, Allah will bring you..." (3252) and insert the remainder into cell *zay*, and add 1 to all of it. Once it is completed,

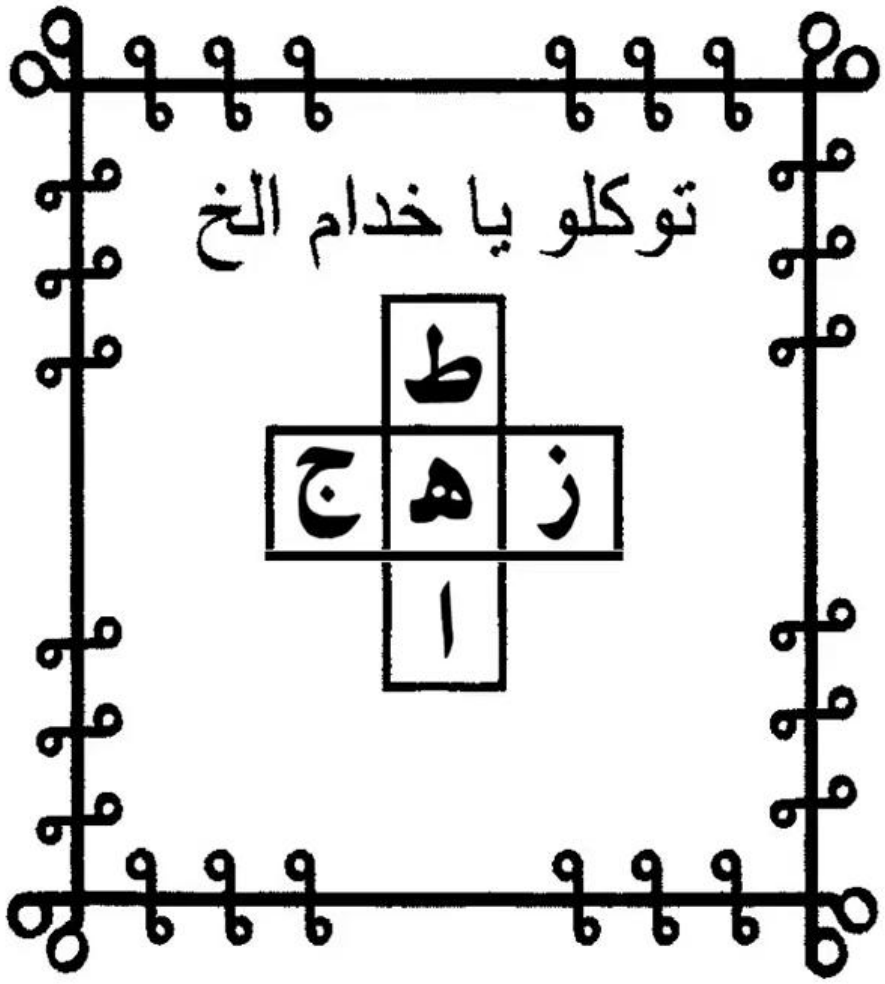
hang it from a branch of a sweet pomegranate and recite the conjuration over it seventy-one times while burning aloeswood and mastic and the person sought will come to the seeker and ardently love him.

If you want to exorcize a jinni from a person's body, then have the afflicted person clean his clothes and body; sit him in front you; write on his forehead [the talisman below], "هـ م" on his right hand, and "ص ق" on his left hand; and recite the conjuration until the jinn asks you to let him leave the body. When he does so, erase what is on the person's left hand and the jinni will leave and never return.



If you want to do a mandal, then take the numerical value of the saying of Him Most High, "And thus did we show Abraham the kingdom of the heavens and the earth so that he might be of those who are sure," which is 3,810, and insert it into a 3x3 magic square, leaving no cells empty; write "قوف" along each of its four sides. a name of one of the four angels above each one, and the four caliphs above the angels. This is done on a white Fayshani dish. After that, pour olive oil in the dish, have a young scryer of an airy zodiacal sign gaze into the dish. and recite Sura al-Duha and the conjuration over him until the servants come. When they do so, order them to sweep, sprinkle, and so forth of what is well-known. It is necessary to avoid meat and its byproducts the day of the operation. Proceed in a well-planned and prudent manner and you will not go astray.

If you want to cause an oppressor illness, then write the following talisman on a paper, write the conjuration around it, get a spleen, cut it open, place the paper inside it, sow it back together with a red silk thread, suspend it from a branch of a sour pomegranate or palm, recite the conjuration over it twenty-one times after every prescribed prayer while burning myrrh and aloe and asafetida, and bury it in the earth and the adversary will grow severely ill. This, as you see, is what you write:



If you want to cure him, then write the conjuration on a white dish using musk, saffron, and rose water; recite it over it seven times; wash it off with water; and have him drink it and he will be cured.

If you want an important need fulfilled, then enter a retreat on Sunday and remain in there for seven days, abstaining from meat and its byproducts. Each day, while having on your head a piece of paper on which is written the following seal, chant the name *Allah* sixty-six thousand times, reciting after every thousand

the names of the Berhatiah up to *Bashkaylakhin* three times:

12	46	8
16	20	24
38		34

Written in the empty cell should be your need. After completing the seven days, place the piece of paper under the prayer rug on which you are sitting and chant *Allah* one thousand times and the aforementioned names three times and your need will be fulfilled as quickly as possible.

If you a want an objective whether good or evil, to be achieved, then make out of a new piece of cloth seven, fourteen, or twenty-one wicks, depending on the magnitude of the objective and write the following talismans on each one:

"٥ عم ٥ ٥ ٢ ٥ ٥ ١ ٥ ٢ ٥ ٥ ٢ ٥ ٨ ١ ٥ عم ٥ ٥ ٨ ٢ ٥ ٥ ٢
٨ ٥ ١ ٢ ٥ ٥ ٦ ٩ ٨ ١ ٥ ٣ ٥ عم ٥ Be charged, O servants
of this talismans, with such and such."

Each day, burn a wick in olive oil using a green lamp and recite the conjuration over it twenty-one times and your objective will undoubtedly be achieved.

If you want to attract benefit or ward off harm, then write the following magic square; write the need in the center of it; pray two rak'as in which you recite al-Ikhlas [Quran 112] five times after al-Fatiha [Quran 1]; say, "Our Lord, accept from us; surely You are the All-hearing, the All-knowing" (Quran); recite the conjuration forty-one times; say "Yā Samī' [يا سميع]" one hundred eighty times; and recite the following supplication seven times (you may recite the supplication before reciting the Quranic verse and what follows it). When you have completed your operation, carry the magic square and pursue your need and it will be fulfilled. Know that whoever regularly observes this in a proper retreat with fast and abstinence from meat and its byproducts will hold the reins of everything and have a high standing in everyone's eyes. This, as you see, is the manner of the seal:

٣٩	عم٧	٥٧
٥٨	حاجة	٨٢
٨٣	٥٦	اعم

And this is the supplication. You say: "O Allah, I ask You, O All-hearing One, by Your name *the All-hearing One*, whose light You spread in creatures of varying forms, the strength of whose hearing accepted the blessing of the traces of the spread light, and it pleased them to hear the wonders of the peculiarities of the nurture of the tunes of the diverse meanings of the divine secrets in the various, repeated divine words. Their acceptance was free of the murky veils of human qualities and corporeal attributes, void of the dense darkness of the inscription of carnal natures, and so they were pleased with the brides of the meanings of those repeated words, not by the repeated gnostic inspirations. Then the sun of the lights of the unseen became visible to them in

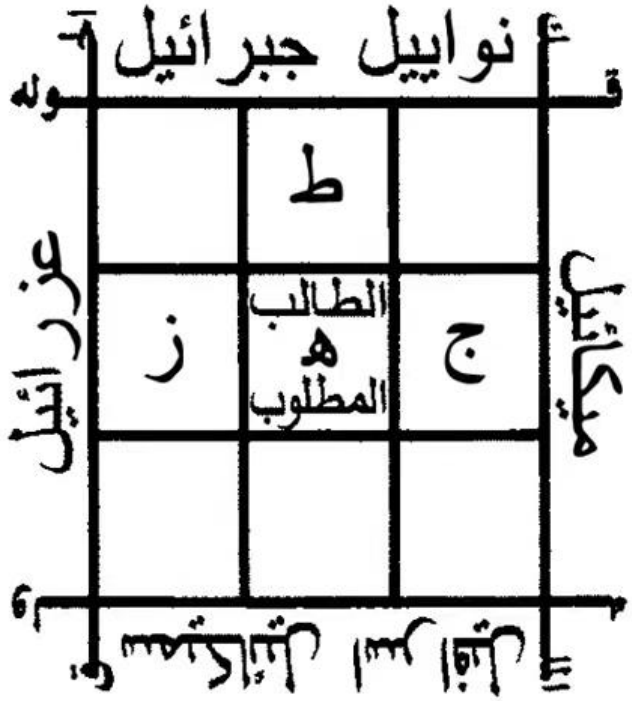
those hearts, rising from where the gnostic inspirations emerged. They then strolled through the gardens of divine kindness and perfumed themselves in the fields of eternity's orchards; they were neither sad about the past nor cheerful about the future. Glory be to You, O Allah; what a bountiful benefactor You are! Exalted are You; what a merciful bestower of mercy You are! You made the people of bliss laugh about the gardens of kindness and mercy, so their hearts picked them with the fingers of providence. I ask You, O Allah, by Your hidden secrets and stored lights that You have deposited in this great supplication, to immerse me in the sea of kindness and mercy and to possess me of the rein of favor and grace so that difficult matters yield to me and every light from the wonders of sovereignty and might become visible to me. O Light of Light, O All-hearing One! And do such and such for me through Your mercy, O most merciful of the merciful."

If you want to dismiss resident jinn, then say seven times: "*Aqshāmaqash* [أقشامقش], *Mahrāqash* [مهراقش], *Aqshamash* [أقشمش], *Shaqamūnahash* [شقمونهش]. The most exalted Exalted One exclaimed from above His Throne, 'O Gabriel, descend to Earth and call out the name Tzabaoth (x3).' Thereupon Gabriel descended from the heavens with a roaring torment, and the jinn dispersed from him eastward and westward. O resident

jinn of this place, depart to the hollow depth of the mountain until I fulfill my need, and do not spoil my operation or else a smokeless flame of fire and molten
184 brass will be sent against you, and you will not be able to help one another. Hurry, hurry! Depart by the might of *Birhatīhin* [برهتيه]" and so forth until the end of the conjuration.

If you want to get rid of pain in the flank, then write "ل م س ن و ق ج ي ر" on a piece of paper, recite the conjuration over it seven times, and place it where the pain is and it will go away.

If you want love, then write the magic square in the following manner on a piece of paper, recite over it five times the five Quranic verses that each have ten *qafs*, and, while burning the incense of the day, charge the servant of the day with the task, urging him by his celestial superior, and you will see a wonder. This, as you see, is the manner of the magic square:



If you want to dismiss the spirits after a magical operation, then say: "*Bakh* [بخ] [x2], *Ramyākh* [رمياخ] [x2], *Tarfiq* [x2], light and heavy. 'O believers, when the call is made for prayer on Friday, hasten to the remembrance of Allah and leave off business; that is better for you, if only you knew. When the prayer is finished, go forth in the land and seek of Allah's bounty, and remember Allah much so that you may prosper. And when they see some merchandise or amusement, they disperse headlong to it. Say, "What Allah has is better than amusement and merchandise; Allah is the best provider'" (Quran). By the right of what you obediently came for, depart because of it, glorified and honored. This is a concession and mercy from your Lord. 'When the earth is shaken with its earthquake,

and the earth brings forth her burdons, and people say. "What is the matter with her?" On that day, she will tell her news, for Your Lord will have inspired her. On
186 that day, people will come forth in scattered groups" (Quran), in scattered groups, in scattered groups. Allah bless you. There is no power and no strength save in Allah, Exalted and Magnificent." You repeat all of this four times and they will depart.

Some of the sheikhs have said that to dismiss the spirits after a magical operation, you say: "*Bakh* [بخ] [x2], *Akh* [أخ] [x2], *Lākh* [لاخ] [x2], *Ramyākh Fa'atahī* [رمياخ فضتهي] [x2]. 'When the prayer is finished, go forth in the land and seek of Allah's bounty, and remember Allah much so that you may prosper. And when they see some merchandise or amusement, they disperse headlong to it. Say, "What Allah has is better than amusement and merchandise; Allah is the best provider"' (Quran). *Bakh* in peace and security."

Epilogue

Saying the Invocation of Tijan after finishing a magical operation has an enormous effect on the speed of the response and the achievement of the object. It is as follows. You say:

"In the name of Allah, Most Merciful and Compassionate. O Allah, O *Bashmakhin Bashmakhin Dhālāhāmuwā Shayṭī'ūn* [بشمخ بشمخ ذالاهاموا شيطيئون]. O Allah, who carries out His command and has the best names, most exalted attributes, splendor, glow, light, and beauty.

O Allah, O *Dānuwā Malkhūthuwā Damūthuwā Dā'imūn* [دانوا ملكوثوا دموثوا دائمون], who is glorified everywhere, praised in every tongue, and remembered at every moment and time.

O Allah, O *Ḥaythū Maymūn Arqashin Dara Elyon* [حيثو ميمون أرقش دار عليون], whose preexistence preceded every *before*, so there is no *before* You have not preceded.

O Allah, *Bāraḥamīthā Dahlīlūn Mayṭaṭarūn* [بارحميثا دهليلون ميططرون], before whom all faces will humble themselves, all voices will be hushed, and all towering mountains will lower themselves.

O Allah, *Rakhthīthū Aḥlāqūn* [رخثيثو أحلاقون], by whose light the residents of His heavens and earth are illuminated, and whose light extinguishes everything possessing brightness, splendor, and light.

O Allah, O *Raḥmūthu Arkhīma Arkhīmūn al-Raḥmān al-Raḥīm* [رحموث أرخيم أرخيمون الرحمن الرحيم], who fills everything with His justice, mercy, and kindness.

O Allah, O *Ehieh Asher Ehieh Adonai Tzabaoth Aṣbātūn* [أهيا شراهيا أدوناي أصباؤت أصباتون], who is the Living, the Ever Subsistent, who brings the dead to life and kills the living, by whose command the heavens, the earth, and all created things exist.

O Allah, O *Nūra Ar'īsh Arghī Tathlithūn* [نور أرعيش أرغي تثلثون], to whose power and authority all things yield.

O Allah, *Ashbir Asmā'ūn* [أشبر أسماؤون], by whose light the inhabitants of His heavens and earth are illuminated and every light and splendor is extinguished.

O Allah, O *Malī'ūthā Amlīkhā Malkhūn* [مليعوثا أمليخا ملخون], who dominates with His might, subdues with His omnipotence, seizes with His power, and overcomes with His strength, so nothing can resist Him.

O Allah, O *Alām Ar'id Ar'ī Yaznūn* [ألام أرعد أرعي يزنون], Knower of everything that was and will be, to whom the unseen is not hidden, nor what hearts

conceal.

"O Allah, O *Mashmakh Mashkhīthā Mathlāma'ūn* [مشمخ مشخيثا مثلامئون], who, whenever He decrees anything, says to it, 'Be!' and it is." 189

It alone has many properties when recited or carried– for example, attracting benefit and warding off harm– provided that one's clothes, person, and surroundings are clean. It is said that it is the glorification of master Metatron, the ruler of all angels and spirits, celestial and terrestrial.

One of the sages has individually cited a property for each name, saying:

The First Name: If a man writes it and gives it to his wife, she will not do anything he dislikes afterwards.

The Second Name: If one writes it on a small piece of paper, throws it into a stream of water, and says, "O my Lord, I have written You these words in order that You fulfill my need, which is such and such," one's need will be fulfilled, no matter what it is.

The Third Name: If one writes it on a piece of paper using saffron and rose water and hangs it on a woman

who is single, she will get married.

The Fourth Name: If one writes it with musk, saffron. and rose water and hangs it on oneself, one will be safe from danger and one's debt will be settled.

The Fifth Name: If one writes it on a piece of paper. attaches it to one's right upper arm, and asks someone to fulfill a need, he will fulfill it.

The Eighth Name: If one has lost something, or if something has been stolen from one, then one should write the name on one's right thigh, enter a retreat. recite the entire invocation, and ask God to return the lost or stolen item and seven men will come to one and find it.

The Ninth Name: If one writes it seven times together. one after another, washes it off with water, drinks most of it, and rubs the rest of it on one's face and chest, God will make one very rich. And if one writes it and hangs it in a shop, it will profit.

The Tenth Name: If one writes it on a piece of paper and hangs it on a weak person, he will become strong, or a woman having difficulty giving birth, she will quickly conceive.

The Eleventh Name: If one writes it on one's right palm and shakes a person's hand with it, that person will love one very much. And if one writes it on a piece of paper and carries it between one's eyes, one will overcome one's enemies.

The Twelfth Name: If one writes it, washes it off with water, drinks some of it, rubs the rest on one's face, and visits a sovereign, one will inspire him with awe and he will fulfill one's need. Know the value of what has reached you and honor its right.

As for the Names of Tahatil mentioned earlier, they are names of tremendous magnitude that have innumerable properties and uses, and I have already devoted a book to it. To explain its high status, what one of the brothers has said will suffice here:

> Concerning letters is information I will not reveal
>
> Until I find a student who understands their meanings.
>
> O seeker of knowledge, do not seek anything in its place.
>
> Knowledge is better than the world and what it contains.
>
> That which within the filth covering my heart I will conceal.

I will reveal my secret and entrust it.

The secret is fifty minus one in number,

So let their reader fear God, Lord of the Throne.

Their letters appeared, but not through any means,

And their secret was in their meanings.

By God, by God I emphatically swear

That no harm shall ever befall anyone who reads them.

Their *tas* are ten and four.

Nine of their letters are *ha'*.

The number of *yas* is seven and one.

In them you will find the same number of *mims*, *qafs*,

Fas, and *nuns*. *Jim* is one.

Kha' provides them with one letter.

Ba' is the last of the letters occurring only once—

The number of letters occurring only once is seven.

Look and you will see that their diacritical marks are twenty plus

Two and one—such is the decision of their Creator.

O reader of the names, you are safe from ruin.

So long as you read them, you have nothing to fear.

Advice

The student must employ sincerity, inwardly and outwardly, earn a lawful income, advise his brethren, avoid what God has prohibited in His noble Book through the tongue of His honorable Prophet, act on the Book and the Sunna whenever he seeks anything, be in constant state of complete cleanliness, wear clean and pure clothing, and apply all kinds of perfumes and aromatic oils. It is obligatory for one to worship God and not ascribe any partners to Him, to perform all religious duties in the best manner, and to be sincere in one's worship to one's Master, for sincerity is the gate of attainment.

It is also obligatory for one to keep the spiritual secrets one sees secret; to not grow weary of one's pursuit, for whoever perseveres attains; and to adopt a middle course in one's pursuit—all these rely on fear of God. It is obligatory to be knowledgeable about the rules of Islamic Law regarding religious dealings, so that one can break the argument of any spiritual spirit who protests against one; and to observe religious etiquette in all of one's states, words, and actions.

This much is enough. It is God Most High who guides to what is correct and to whom is recourse and resort. Praise be to God in any case. And peace and blessings on our master Muhammad and all his family and Companions.

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